The Nation.

NEW YORK, THURSDAY, DECEMBER 21, 1893.

The Week.

It is an unmistakable fact that the demand of the country at the present time is for speedy action on the tariff bill, and that a conclusion of some sort is really of more importance than the nature of the bill itself. The reason for this is very easy to see. With a duty of 1,000 per cent. or with absolute free trade, the manufacturer, the importer, the jobber, the country merchant, the moneylender, and the housekeeper, all know what to expect. Foresight is the first element and factor of commerce. Foresight is impossible in the present state of uncertainty respecting the new tariff, which is to go into effect on the 1st of June—perhaps. Carpet-making, for instance, one of the country's greatest industries, depends on foreign wool as its chief raw material. The duty on these wools is 32 per cent. There never was any reason for any duty at all on these wools, as they are not produced in this country. A duty was enacted, however, in obedience to the dictates of the grand tariff "combine." The wool-growers were afraid that some carpet wool would be used in the manufacture of clothing if there were no duty. So it was enacted that 32 cents tax should be paid on every dollar's worth of carpet wool, and then goat's hair, and camel's hair, and other materials never produced here were taxed lest they should be used as substitutes for wool. In respect of carpet wools the McKinley tariff became a perfect hornet's nest of difficulties to the honest manufacturer. No legislation of the middle ages could be worse. Nevertheless, the manufacturers know now what it costs to get wool. They have measured all the difficulties and have fixed the prices of carpets accordingly. But what can a manufacturer do now, with the prospect of free wool after the first of June? He cannot "stock up" with wool at 32 per cent. duty. He cannot load the market with carpets made at high cost when he has reason to think that low-cost carpets will make their appearance by the 1st of July.

President Cleveland is criticising the former administration, say the Hawaiian annexationists. That is true if it is a criticism to present in very clear light the fact that President Harrison sent in the treaty of annexation on the 15th of February, 1893, or about two weeks before the expiration of his term, evidently hoping that it would be ratified and become an accomplished fact before the new President and Senate could assume the offices to which they had been chosen. This was an attempt to forestall not only the new President and Senate, but also the people of the United States. Time and again it had been proved that the people were opposed to the annexation of distant islands. They had rejected the island of St. Thomas against the most urgent efforts of Mr. Seward to compass its acquisition. They had rejected San Domingo against the repeated and persevering efforts of President Grant. They would even have refused Alaska but for the feeling that its rejection would be in the nature of an affront to the Czar of Russia, to whom we stood under some obligations at that time. The traditional policy of the country, handed down from George Washington—and he left us nothing better, nothing which time has more fully approved—was opposed to such acquisitions. It was a most unjustifiable act on the part of Mr. Harrison to attempt a snap judgment on the people in the brief interval of two weeks before leaving office. It was also discourteous to his successor. The offence is aggravated by the fact, that in order to take the snap judgment, it became necessary to ignore the Queen's very reasonable request for a hearing. To give such a hearing would have involved delay till the new President and Senate should come in. If such a transaction in the ordinary concerns of life should come for review before a court of law, it would be characterized in terms which we should not like to see applied to a President or an ex-President of the United States.

Senator Hoar is often amusing in debate, but was never more amusing than when he said on the 13th inst. that of the three hundred-odd cases of appointments of diplomatic commissioners by the President, without the consent of the Senate, only twenty or thirty were exactly like the appointment of Blount. Twenty or thirty will do. The fuss made over Blount's appointment and about the use of the word "paramount" in defining his authority is as childish as most of the other talk in this affair. Mr. Blount's report has put our Minister Stevens and the insurgents in the wrong, and has therefore set their friends in this country raging like angry fishwives. The insurgents now see their mistake. They see that they ought to have risen against the Queen without Mr. Stevens's help or connivance, and have overthrown her in a stand-up fight, and proclaimed themselves an independent republic if they had succeeded. Their position then before the world would have been unimpeachable, and President Cleveland would have had no right to investigate them; and they could have based their government on anything they pleased—men, cattle, sugar, or bananas. But they did not want to expose themselves to the Queen's bullets, and therefore got Stevens to lend them the United States marines; and when the Queen gave way to the United States, they hurried to Washington to get themselves into the Union, not foreseeing that this move would expose them to unpleasant inquiries, and would throw the ægis of the Constitution over the brown men whom they are trying to disfranchise on account of race and color. They now say of themselves that they are "Americans," and the only "respectable" people on the island, but this is what the Southerners said in the reconstruction period, and what they said when the Force bill was passing in the House. How did Reed meet this, and Lodge, and Hoar, and Frye, and the *Tribune*, and the whole Republican phalanx? We could, if we chose to give the space to it, dig out from their speeches some sad passages about the denial of the suffrage to poor colored men by respectable and rich whites; and yet the native Hawaiians are far more civilized than the negroes of the South, for they have had for eighty years a government with which we have had diplomatic relations and made treaties.

Ex-Minister Stevens has suddenly discovered that he found authority for all that he did at Honolulu in instructions given by Secretary Bayard in 1887. He cites from Mr. Bayard's despatch to Minister Merrill the statement that "American citizens in Hawaii must be protected in their persons and property by the representatives of their country's law and power, and no internal discord must be suffered to impair them." Now, if Stevens considered this sufficient authorization for his conduct, why did he ask, from both Blaine and Foster, explicit instructions to aid the revolution? Was it because he noted Bayard's injunction, in the same despatch, to "abstain from interference with the domestic affairs of Hawaii"? However that may be, it is a pure afterthought for Stevens to pretend that he landed the troops to protect the persons and property of American citizens. He was asked by the committee of safety to land troops because "we are unable to protect ourselves without aid, and therefore pray for the protection of the United States forces." Not a word in their appeal referred to American citizens. When the local and the general government protested against the landing without permission—a thing which had never before been done in Hawaii—and asserted that life and property were per-

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fectly secure in the city, Stevens himself was not able to say, in his evasive replies, that there was any danger to American interests. Indeed, there is overwhelming evidence that the city was quiet and business going on as usual, and that the landing of the troops was a great surprise to all not in the secret. For example, Vice-Consul-General W. P. Boyd testified that there was "no suggestion of disorder," and that it was the general impression that the troops had landed because they were "friendly to the movement of the committee of safety."

The reported agreement of the city banks to furnish $30,000,000 of gold for export, if so much should be required in order to prevent a drain on the gold reserve of the Government, is an apt illustration of the changed condition of affairs brought about by the repeal of the Sherman act. Not only have the gold resources of the banks largely increased, but the mental attitude of the bankers on the subject of gold and gold hoarding is very much changed. Before the silver-purchase act was repealed, the yellow metal was much more highly prized than it is now. Everybody wanted all he could get. The apprehension of a time coming when gold would be at a premium caused a mental premium to exist all the time. Now, however, the bankers as well as the public are perfectly content that the gold standard exists and is not to be shaken. This point being settled, it is immaterial whether the banks have $30,000,000 more or less of that metal, provided the supply in the Treasury remains sufficient. If the country must part with $30,000,000 gold, it is better that it should come from the bank vaults, for the reason that people are accustomed to keep an eye on the Treasury stock, which is published every day, and to draw certain conclusions therefrom, while they are not in the habit of scrutinizing the bank returns, and, even if they were, they would not be likely to draw any unfavorable conclusions from a diminishing gold balance. In other words, the public imagination is worked upon by the gold in the Treasury, while it remains unaffected by that of the banks.

Really there is no difference between the two sources for paying an international balance. As long as the Government is solvent the banks will remain so, and the distribution of gold between them is of little consequence. It is of much less consequence now than at any former time in our history whether the gold reserve of the banks is large or small. As time advances, we learn more and more clearly the priceless advantage we hold by reason of our distance from powerful neighbors, which enables us to dispense not only with a large army and navy, but also with a large hoard of gold, of which an over-supply is useless and costly. We learn that, to a nation which is not on the *qui vive*, expecting the tocsin of war to sound at any moment, gold is useful only for two purposes, viz.: as a test of the soundness of its paper currency and as a means of settling international balances.

It is not strange that the bill for the admission of Utah as a State passed the House last week without a division, and that the Republicans did not feel anxious to go on record upon it under a call for the yeas and nays. Their party in 1890 admitted Idaho, which had only 84,385 people by the census of that year, and Wyoming, which had but 60,705; whereas Utah had three years ago a population of 207,905, and is growing much more rapidly than either Wyoming or Idaho. Nevertheless, it is a mistake to admit Utah or any other Territory now. Because we have several States which ought to be Territories is no reason for making another mistake of the same sort. Congressman Harter of Ohio put the argument against the proposition very forcibly when he said that we do not want any more States until we can civilize Kansas; in other words, that so long as Western States of the age of Kansas are capable of the follies we have seen in the past three years, we ought not to increase the risks of the nation by making new States of even less promising material.

One reason why the Republicans in the House made no more serious opposition to the bill for the admission of Utah is the hope, which many of them entertain, that their party, instead of the Democratic, may profit by the movement. Although the present Democratic delegate from the Territory was elected by nearly 3,000 majority last year, the Republicans have been gaining ground of late years, and it is by no means impossible that they will be in control before a great while. But it is the height of folly for either party to pin its faith to the future of a new State. The Democrats consented to the admission of Colorado in 1876 because they thought they were sure to carry it, and then found that, but for Colorado, Hayes could not have been seated even after South Carolina, Florida, and Louisiana had been counted for the Republican candidate. When Idaho was admitted in 1890, with only 84,385 people, the Republicans regarded it as sure for their party, and yet only three years later the Republican candidate for President lost its three electoral votes.

The proposition to make Arizona a State is most indefensible. The population of the Territory in 1890 was but 59,620, and the gain in the ten previous years was only 19,180. The case of Wyoming was bad enough—a Territory which, we repeat, had only 60,705 people when it was made a State in 1890; but Wyoming had trebled its population during the previous decade, while Arizona gained less than 50 per cent. during the same period. It is to be hoped that the Senate will show more discrimination than the House in this matter of making new States.

Senator Voorhees has recovered from the lucid interval with which he was mysteriously afflicted when the repeal of the Sherman law was before the Senate, and is now quite himself again with his bill, introduced on Thursday, to "go the Sherman law several worse" and play the mischief generally with the currency. He acutely remarks that "no one will be surprised by my introduction of such a bill." Neither by that nor by any other bit of demagogy on his part. The Indiana Senator talks in his large way about the bill's being certain to pass the Senate "by a large majority" and to "cure the present deficiency in the Treasury," but that, of course, is only part of the farce. All he wants to do is to prove to his followers of the baser sort that he is just the same old Voorhees that he always was, and that his heart still beats true to all that is wild and dangerous in finance. He thinks his ridiculous bill will do that; and if it is never heard of again, as we believe it never will be, it won't trouble him in the least.

The official returns of the election in this State make it perfectly clear that the Democratic defeat was due entirely to Maynard's candidacy. The majority against him exceeds 101,000, while the highest majority against any other candidate on the Democratic ticket is only a little more than 25,000. It is very plain from these figures that it was Maynard's candidacy which pulled down the entire ticket, for it is strictly within the bounds of moderation to say that the entire adverse majority against the other candidates on the ticket was cast by Democrats who were so indignant over Maynard's nomination that they voted the straight Republican ticket. It would be necessary for only 12,500 Democrats to do this to bring about the result recorded. Undoubtedly a great many more than that number did so, for the fact that Maynard was beaten by 76,000 more votes than any other Democratic candidate shows how strong the Democratic opposition to him was. The surprising thing, under the circumstances, is, that the remainder of the ticket fared as well as it did.

The sentence of John Y. McKane, the boss of Coney Island, to thirty days in

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the county jail for contempt of court, in disregarding an injunction, at the time of the recent election, will be welcomed by all good citizens. The only regret will be that the punishment for such an offence cannot be more severe, the extreme penalty having been inflicted. But criminal proceedings have also been instituted against him, and there are strong hopes that he may ultimately have to suffer an adequate penalty for his crimes. Meanwhile it is a consolation that the scandal of his serving as a Sunday-school superintendent is to be abated for a month.

One of the commonest forms of flattery of the American people, by politicians, is the assertion that "they are the most confiding people on the face of the earth." Croker evidently holds this view, for he printed an interview in the Sunday morning papers which is a wonderful attempt on popular credulity. As we have often pointed out, the only subject on which Croker, Gilroy, and the like, can possibly give the public any information is the source and amount of their own revenue and that of Tammany Hall. Croker's opinions, for instance, about the new anti-Tammany movement can be interesting only to people who expect him publicly to declare that it is good and formidable. And did any rational man expect him to admit that Tammany government was wasteful, and that blackmail was levied on liquor-dealers or gamblers, and that there was politics in the School Board, and that it would be a good thing for the Legislature to investigate the city departments? What he says on these subjects is what everybody knew beforehand he would say. It is only when he begins to talk about his own wealth and "position" that his talk becomes interesting. What his "position" is, he never mentions, but he speaks of resigning it, and not resigning it, and of "his duty to Tammany Hall and the Democratic party to retain it." Be it remembered that he holds no public office, and has no visible means of livelihood, and yet he talks as if he were mayor of the city or governor of the State. What is his "position"? What are its powers and duties? Is it a salaried "position"? What is the salary? Who pays it? These are questions to which his answers, if truthful, would be very instructive.

With regard to his wealth, his confidence in the popular simplicity is almost amusing. We have his own oath that in 1888 he was a poor man. He has a stock farm now worth, he says, $250,000. He has a house which cost, he says, $80,000. He has race-horses which, he says, won $91,000 last year, evidently hoping we will believe that it was these winnings which put him in possession of the horses. But no man sets up a racing stable, buys a large stock farm and an $80,000 house who does not feel himself a very wealthy man. Racing and keeping stock-farms, far from being money-making employments, are, in fact, the amusements of very rich people. It is true there is a mortgage of $50,000 on the $80,000 house, but it was put there after the house was bought, probably in some temporary financial stress. Moreover—and this is the most important thing of all—this sudden accumulation of wealth was coincident with the acquisition by Tammany of complete control of the city and of the Legislature.

The Richmond *Dispatch* comes down heavily on the proposed State-bank laws of Virginia and of the other Southern States which have passed or are meditating such laws. It can see no points of superiority in any of them over the present national-banking law, except, perhaps, in greater facilities for enabling speculators to get away with the money of a confiding public. As regards the bill pending in the committee on banking and currency at Washington for the issue of State-bank notes, it says very correctly that not a single bank would be established under it, or a single note issued, because the old system would be better. The new Georgia bank law gets a deserved whack also. This law provides that the capital of the banks shall be divided into two parts, one half specie and the other half bonds, and that both halves shall be locked up tightly before the bank begins business. In all these State-bank laws there is one controlling idea—the idea of the slot-machine. You drop in gold dollars (first invested in bonds), and then paper dollars come out. There is no economy in that except in the mere matter of luggage, paper being lighter than gold. The object of banking is to offset debts with credits, with just sufficient gold to insure continuous solvency. This is effected with a variety of instrumentalities, of which the bank-note is one. The true theory of banking is as foreign to the slot-machine methods as it is to the Eleusinian mysteries. Yet whenever a State legislature sets itself to work to frame a new banking law or to amend an old one, it begins as a child does with a tin savings bank that it has received as a Christmas present. It impounds the bank's capital and then tells it to go ahead. The present national-banking law is subject to the same criticism.

Mr. Damrosch deserves and unquestionably has the support of the public in his struggle with the Musical Mutual Protective Union, which succeeded in preventing him from giving a concert on Sunday evening. He is making the same fight which Theodore Thomas made several years ago, and which every conductor who tries to maintain a competent orchestra will have to make until the power of this union is broken. Mr. Thomas was subjected to constant annoyance for years, and was put to heavy expenses in various legal proceedings in his efforts to recruit his orchestra with satisfactory players without first obtaining the consent of the union. So long as the union's rule that no musician shall be allowed to play with its members until after a residence of six months in this country is in force, conductors are practically estopped from bringing from Europe such artists as they consider necessary for their orchestras. As the union is controlled by men who are not artists, but very indifferent musicians, their rule acts as a compulsion upon conductors to accept the services of unfit or second-rate players. They place the fine upon their members for playing with artists who are not members so high that it is ruin for members to incur it. The members of Mr. Damrosch's orchestra endeavored to get him to assume the risk of their fines, but he very properly refused to do so. The consequence is that his men are put to the alternative of either abandoning the union or their contracts for twenty-five weeks' employment at good wages. At present they say they will stand by the union and remain idle rather than abandon the union and retain employment. Under these conditions they can expect no sympathy from the public, for they are suffering in an unjust and indefensible cause.

The sworn returns of candidates under the British "Corrupt Practices Prevention Act" for the elections of 1892 show that the amount spent in England was £796,588 (against £864,190 that would have been permitted); in Scotland, £111,761 (against £129,460); in Ireland, £50,182 (against £135,780). The average expenditure in England per candidate was £831, averaging per elector polled 4s. 2d.; in Scotland, £740 and 4s. 8d.; in Ireland, £253 and 2s. 9d. The dearest and cheapest elections in England are noted as £1,968 and £28 respectively; in Scotland, £1,717 and £94; in Ireland, £1,231 and £20. The average number of electors in an English constituency is 9,715; in Scotland, 8,401; in Ireland, 7,222. The following are the percentages of total expenditure: Sheriff's expenses, 20.6; agents, 20; clerks and messengers, 10.4; printing, advertising, and postage, 32.3; meetings, 2.1; hire of committee-rooms, 3.1; miscellaneous, 6.3; candidates' personal, hotel, etc., 5.2 = 100. From the above it will be seen what a happy hunting-ground Ireland appears to be for aspiring legislators. Yet perhaps nowhere throughout the United Kingdom are a man's principles more closely, and, alas, his general character or fitness more lightly, scanned; and nowhere has the carpet-bagger, pure and simple, less chance.

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THE HAWAIIAN MESSAGE.

No one who cares for the honor of American diplomacy and statesmanship can read the President's Hawaiian message without a touch of honest pride. One of the most distinguished judges on the Federal bench writes to us concerning it: "What a superb thing this is of the President! I never read a state paper of such lucid, forcible, caustic narrative, and yet as smooth as a chapter of Macaulay." Nothing that Mr. Cleveland has written, nothing, as far as we can recollect, that any of his predecessors has written, has surpassed it as a feat of rhetoric. There are but few adjectives or epithets, but the march of the narration is as close, as orderly, as irresistible, and for the Hawaiian oligarchy and poor Mr. Stevens as crushing, as that of a Roman legion. From the first sentence to the last, the writer drives them before him in disorder, never allowing the smallest pause or stand in their flight. And the secret of this rhetorical success is, of course, that he had a good story to tell. Every step taken, from the moment he found himself face to face with the treaty of annexation down to the last instructions to Mr. Willis, was what every American who cared for the honor of his country must have wished. The situation as he found it had all the marks of what the French police call a "ténébreuse affaire." The haste with which the treaty was sent to the Senate in the very last days of the Harrison administration, the pains taken to prevent any representative of the Queen getting to Washington simultaneously with the representatives of the Oligarchy, the passionate interest of the American minister, the eagerness to launch the country on an absolutely new policy in the matter of territorial expansion without discussion by Congress or the country, were all signs that there was in the transaction something that would not bear the light; something for which haste and secrecy were absolute necessities.

As soon as the President reached this conclusion he did what every statesman and every business man does when he suspects. He sent the best person he could get to inquire and report, the *locus in quo* being 2,000 miles away, and only one side of the story having been heard. The abuse which the Oligarchs and their organs began to heap on Mr. Blount from the day he started was further proof, if further proof were needed, of the irregularity of their proceedings. When he made his report, it developed into positive raving, Mr. Stevens leading them all in vituperative incoherence, in falsehood and tergiversation. But luckily the President was not obliged to rely on Mr. Blount's report. The documentary evidence which accompanied it was a complete exposure of the annexation plot. Mr. Stevens was destroyed by his own despatches, and by the dates of the various events of the revolution. These showed beyond question that there would have been no revolution, and the Queen would have remained easily mistress of the situation, if Mr. Stevens had not literally put himself at the head of her adversaries and lent them the aid of the United States troops. Mr. Cleveland has here only to narrate clearly, but his account of Stevens's activity becomes at times almost picturesque.

In passing judgment on Stevens, however, simple justice requires us to mention that he was in diplomacy as well as in journalism the protégé and pupil of Mr. Blaine, and that almost the first act of Mr. Blaine's administration, when he took charge of the State Department in 1881, under Gen. Garfield, was to formulate designs on Hawaii. He wrote a despatch to Mr. Comly, the then American minister to Hawaii, in December, 1881, instructing him that the native population would soon disappear; that Hawaii "was part of the productive and commercial system of the American States"—whatever that may mean; and that "the problem of the replenishment of the vital forces of Hawaii presents itself for intelligent solution in an American sense—not in an Asiatic or a British sense." "A purely American form of colonization," he says, "would meet all the phases of this problem," and he hints that it would be a good place to send our Southern negroes. After a good deal more of the rather cloudy jargon in which he knew so well how to envelope a subject of this sort, he commended the matter to Mr. Comly's "earnest and immediate attention." We may be sure, then, that when Mr. Stevens went to Hawaii as our representative, in 1889, under Mr. Blaine, he was carefully filled with these same ideas, and acted in perfect confidence that any measures he chose to adopt to secure the political control of the Islands would be welcomed, *as they were welcomed*, at Washington. Mr. Blaine's life-long jealousy of the British, which he never lost an opportunity of expressing, became in Mr. Stevens a fixed belief that the British were trying to get the Islands away from him; and probably if we knew the secrets of his heart, we should find that no man was ever more astonished than he when he found that no protest against his proceedings came from London.

In his refusal to send the annexation treaty back to the Senate, and in his refusal to use force to restore the Queen, which his enemies were sure he would do, Mr. Cleveland leaves the Oligarchs on the Islands to get along as best they can. They have, as they openly avow, got nearly all the real and personal property in the Islands away from the natives, and perhaps it is best that they should now be allowed to carry on the government as long as they are able.

In washing his hands of them and their affairs, Mr. Cleveland has rendered the country the inestimable service of closing what must be considered the most discreditable chapter in our diplomatic annals, to which we can give no better name than that of Blaine diplomacy. It has consisted in the main, ever since Mr. Blaine took office in 1881, of a series of departures of the gravest nature both from the old and fixed traditions of the Government and from the rules of international morality. His first encounter with Lord Granville about the Nicaragua Canal showed only ignorance, but his quarrel with Chili, which President Arthur nipped in the bud, had all the marks of an indecent commercial enterprise. His "Pan-American" schemes, too, though probably a product of pure restlessness, promised for us, in case of success, a series of mortifying, because ridiculous, complications. His seal imbroglio was possibly an idea borrowed from Mr. Phelps. In the Barrundia affair he openly discarded the settled law of the land in dealing with a weak but friendly power; and the annexation of Hawaii was probably the last conception of a disordered and reckless ambition. To Mr. Cleveland, for ending this confusion, the country is under the deepest obligations. His statement of the reasons why we cannot annex Hawaii is the finest expression of real Americanism which this century has heard. Foreigners could not have a better report of the law of our national life in peace and war, and the best of it is that it is not new. It is the old gospel preached first by the founders of the republic.

THE CONDITION OF THE FARMERS.

THE publication of the advance synopsis of the year's crop figures by the United States Department of Agriculture gives an opportunity to compile some important statistics on the prices and profits of wheat and corn production. Prices for 1893 were the lowest for years. The following table of prices at the farms, averaged for the whole country, tells the story briefly:

	Ave. 1870 to 1879	1880 to 1889	1890	1891	1892	1893
	in cts.	in cts.	cts.	cts.	cts.	cts.
Corn per bu..	42.6	39.3	50.6	40.6	39.4	37.0
Wheat per bu	104.9	82.7	83.8	83.9	62.4	52.1

Although the decline in average prices for the last four years is apparent, we must take the matter a little more in detail to understand its significance. Certain States produce all the surplus wheat and corn consumed in the rest of the country or exported. Four representative States are treated below. The figures are taken from the official publications of the United States Department of Agriculture, except the yields per acre for 1893, those being estimated from the best obtainable sources. The following tables

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give the gross receipts per acre, the amounts being found by multiplying the average farm price into the average yield for each crop, for each State, and for each year:

CORN.
Gross receipts per acre.

	1890.	1891.	1892.	1893.
Ohio	$19 33	$14 27	$16 93	$14 00
Illinois	14 53	15 06	12 21	9 30
Iowa	11 44	12 30	10 88	8 75
Nebraska	6 00	10 17	9 38	7 50

A few years ago the Illinois Board of Agriculture made a careful computation by counties of the cost of producing corn and wheat. In corn the cost of working averaged $5.50 per acre, including ploughing, planting, tending, gathering, and marketing. The census gives $36 as the average value of an acre of land in Illinois, including improvements, and 7 per cent. as the usual interest. Adding $2.50 for rent of land, we have $8.00 per acre as the cost, including interest, of raising corn in Illinois. Allowing for differences in value of land in the States named (adding for Ohio and deducting something for Nebraska), it is seen that the returns of the corn farmers were large in 1891 and 1892, and about even with expenses in 1893. Producers of corn are not suffering as are their wheat comrades, but the former, nevertheless, have this year no large sums of money to spend for anything but the necessaries of life. Four representative wheat States were also chosen:

WHEAT.
Gross receipts per acre.

	1890.	1891.	1892.	1893.
Illinois	$11 22	$15 56	$11 91	$5 61
Missouri	10 71	14 08	8 64	4 70
Minnesota	10 29	15 52	7 44	4 59
North Dakota	4 83	15 26	7 49	4 30

The average receipts for the present year are less than half those of 1891. The first two States grow winter wheat, the two latter spring wheat; but both classes show the same decline. The Illinois estimate of the cost of working an acre of wheat is $6.50, which, added to $2.50 for rental of land, gives a total of $9.00. A glance at the table on the basis of $9 cost per acre (which would more than cover interest on mortgages) shows a very large surplus for 1891. At a profit of $6 per acre a farmer who had 100 acres in wheat would clear $600 over all expenses and interest from that crop alone. All the wheat States, winter and spring, shared in this great profit. Another glance at the table reveals the fact that the receipts for the following year, 1892, about covered expenses, including in the latter term interest on investment or mortgage. But trade with the farmers was brisk in 1892 because the large profits of 1891 were not yet all spent. There was enough in 1891 to pay off some of the mortgages and to indulge besides in a better house, or a piano, or whatever the fancy dictated. These good times were continued through 1892.

But the figures for the present year tell a different story. The receipts per acre in wheat did not meet the cost of production. If any surplus remained from the phenomenal year 1891, it was needed to make up deficiencies. We enter the year 1894, therefore, with the resources of wheat-producers exhausted. It is, indeed, most unusual to find low prices concurrent with a poor yield per acre; just as we were conspicuously fortunate two years ago in having heavy crops and high prices. The present situation, of course, cannot continue indefinitely, but when the change will come is a matter of conjecture. Statistically, it was declared last fall that low prices for wheat could not long rule, but the demand—consumption—is a factor which varies with the ability to buy. If our own people, because of the silver struggle and the panic of last summer consequent thereupon, and if foreign peoples, because of business depression and money losses, find themselves unable or unwilling to purchase large quantities of grain and flour at high prices, figures setting forth the world's supposed need of wheat are to be received with caution. And as to business generally it is to be observed that if a large part of the Western farmers are working without profit and even selling their product below cost, it follows that their purchases of manufactured goods must be reduced, and that trade, so far as they are concerned, must be dull until better prices or larger yields, or both combined, restore the normal condition of a reasonable profit.

THE POPE ON BIBLE STUDY.

POPE LEO'S latest encyclical has been long preparing and has been awaited with much curiosity, inasmuch as it was going, so report said, to set at rest many vexed questions about Biblical interpretation. We believe that those who know most about those questions have been somewhat sceptical in regard to the power of any one man, even an infallible man, to speak the last word on them, but nevertheless they have been anxious to learn from the Pope, if he had anything to teach them, and doubtless turned with eagerness to the epitome of the encyclical given out on Tuesday by Cardinal Gibbons.

It is a document which will doubtless seem to some timid Catholics as innovating and dangerous as some other of Leo's utterances, but which, tested by the real achievements of Biblical scholarship, must be pronounced commonplace where it is not self-contradictory. It would scarcely seem to require twenty-three quarto pages of Latin to prove that the Church ought to study diligently the supernatural revelation it has to communicate to men. Yet the Pope goes gravely and painfully at it, with citations from apostles and saints and fathers, in a way that irresistibly reminds one of the Committee on Political Reform of the Union League Club powerfully arguing that a government without a revenue cannot exist. All this is simply by way of preparation for the really important part of the encyclical, which lays down, in twenty quarto pages of Latin, "detailed rules for a thorough and scientific course of Biblical interpretation."

This looks promising, but on examination we find that his Holiness has simply got himself into two contradictions from which no one who tries to reconcile the historic Catholic position with modern methods of investigation can possibly escape. One of them is his certificate to the text of the Vulgate, "as the true and generally accepted text," conjoined with his the exhortation to a diligent use of Greek and Hebrew originals. Now it is precisely the use of the Greek and Hebrew originals which shows that the Vulgate is not the true text, the decision of the Council of Trent to the contrary notwithstanding. No conclusion of modern Biblical scholarship is better established than that the Vulgate is a poor translation of unsatisfactory original manuscripts, or that the comparison of documents and early versions and monuments which has been going on so busily for three hundred years has brought about a text of the Scriptures incomparably nearer the original than the Vulgate can possibly be. Thus the two parts of the Pope's exhortation eat each other up. He might have stuck valiantly to the Vulgate, or he might have come out boldly for the best Greek and Hebrew texts, but he tries to do both, and that is too much even for infallible dexterity.

The Tridentine decision that the Vulgate is the authoritative text was one great fetter laid upon modern Catholic scholarship, as regards Bible study, and in part accounts for the fact that so few names of Catholics appear on the long list of those who, since the revival of learning, have revolutionized our ideas about the Bible. The other great fetter was the equally historic Catholic view that the Church is the appointed and infallible interpreter of Scripture. With the text settled and the interpretation settled too, what was there left for scholars to do? Into this contradiction, also, the Pope plunges just as if he were an ordinary man. He speaks of the "divinely ordained sacerdotal faculty of ecclesiastical teachers," as the only ones by whom the Bible is to be interpreted, but then he goes on

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to declare that "these must be well versed in Oriental and classical lore and languages." Why so? If it is a question of scholarship, why is not a man not divinely ordained competent to pronounce an opinion; and if it is all a matter of divine ordination, why summon scholarship into the question at all?

It is clear, in short, that the Pope is moving about in a world not realized when he undertakes to instruct mankind concerning the proper interpretation of the Bible. That question has been settled, just as other questions of historical and literary investigation have been settled, on scientific principles. Charles Kingsley's advice to the young fellow about to read for orders, to take words for just what they meant in the New Testament, precisely as he would in Plato or in Strabo, contains the gist of the matter. Cardinal Newman's assertion, on the contrary, that "orthodoxy stands or falls with the allegorical interpretation;" is undoubtedly the correct position for an historic Catholic to take, and from which he cannot escape without getting into serious difficulties.

THE DRY-ROT IN ITALY.

ITALY, December 6, 1893.

"DOVE ANDIAMO?" (Whither are we drifting?) is the title of a very remarkable article by the well-known professor (now Senator) Villari in the *Nuova Antologia* for November. The date has to be taken into account, as it precedes the public reading, in the Chamber of Deputies, of the report of the seven commissioners chosen by the president of the Chamber to inquire into the banking scandals, or, rather, to ascertain what ministers or deputies or public officials had, in their public capacity, any share therein. The seven commissioners, chosen impartially from all parties down to the radical republican Professor Bovio, after seven months of patient, unremitting, noisome toil, have done their level best to be impartial, to expose all sins of omission and commission which affect the public service. Taken as a whole, the "revelations" are far less scandalous than well-wishers feared or enemies of Italy hoped. Against successive ministers the one accusation brought is, that, knowing the financial conditions of the Roman Bank, they kept silence in order not to create a panic; that one and all urged the Roman and other banks to lend large sums to building and other societies, which is strictly against their rules; that more than one minister favored the loan of over three millions to a scamp who, it was well known, had received three millions from the Tuscan Bank ten years previously without paying a farthing—this to assist works in a part of the southern provinces where workers were many and labor scarce. None are accused of pocketing any of the loans. The deputies come off less cleanly: some had large loans while they were on the committees that were chosen to investigate the situation of the banks; journalists and editors of papers received annual subsidies, either to sustain or to oppose the vital question of a single bank. The individual chiefly affected by the revelations is the present minister of the interior and the president of the cabinet, Commendatore Giolitti. He is shown to have known the state of virtual bankruptcy of the Roman Bank, yet to have proposed and stanchly supported the extension of its rights as a bank of emission for the next six years; and, despite his knowledge that a double series of notes with the same number had been issued by the director, Tanlongo, to have proposed him as Senator and to have obtained the royal signature to the decree. To the question whether the 60,000 lire handed over to the present Government by the Roman Bank had been expended in electioneering corruption, the commissioners answered in the negative; but the other facts were considered so serious that several members of the Extreme Left proposed the impeachment of the minister. The proposal could not be put to vote, as the Speaker left the house, and on the morrow the premier announced that the cabinet had tendered their resignation to the King, but that the ministers would remain in office for the despatch of current business.

I doubt whether even the United States, even a federal republic, could hold its own without the providential law which enables the President to choose his own ministers and prevents the chambers from upsetting them during the presidential term of office. Without the slightest sympathy for or belief in the statesmanship of Signor Giolitti (his total failure in restoring peace to Sicily proving the absence of this *sine qua non* of a prime minister), it seems scarcely fair to make him the scapegoat for all the previous blunders and concealments and the continuous impunity extended to all the banks of emission since 1866, nor will his downfall and the substitution of other men of the same party effect, without a change of system, any amelioration in the financial conditions of Italy, any betterment in the social or economical state of the working and agricultural populations which form two-thirds of the population of the continent and of the islands. There is something sadder than all the banking scandals in the present attitude of public men, in the comments of the press, on the question of the reconstruction of the ministry. With exchange at 16 per cent., rentes at 80, and now with the stoppage of the Credito Mobiliare, which till yesterday was the one mainstay of public credit, but which had too many irons in the fire and had been led to commit quite lately some gross financial blunders, it is pitiable to hear a discussion as to the partisan right of A, B, or C to this or that portfolio, without any relation to his technical knowledge of finance, of industry, of commerce, or of agriculture, but simply because he sits with the Left or the Left Centre or the Right Centre.

As Crispi, who has been brought before the public because of a debt incurred with the national bank before he became minister or had anything to do with banking commissions or committees, is, for the time being, out of the run, the King intrusted the present Speaker of the House with forming a ministry, and if perfect honor and honesty and purest patriotism could insure success, Zanardelli would have been enabled to present himself to the House on the eve of the day that he received the commission. But party spirit and personal antipathies stand in the way. Hence the question, "Whither are we drifting?" which Senator Villari asked before there was any idea of this sudden crisis, is even less easy to answer in a satisfactory manner now than then.

"Since the kingdom of Italy came into being," he writes, "we have had many anxious days; but all our past misfortunes resulted from a visible, or apparently visible, cause. All seemed to see the possible remedy, so hope never abandoned us. . . . This is the first time that we are assailed by apprehensions which make us doubt about ourselves and our future." He then portrays the situation in gloomy colors—the alleged corruption in high places; the financial position, which could hardly be worse (and this before the Credito Mobiliare had asked for a moratorium); the state of public insecurity, which does not brighten the picture, while "the spectre of socialism, which no one ever dreamed of as possible in Italy, suddenly presents itself in Sicily." He next examines the causes that have brought the country to such an *impasse*, and asks "how on earth despotism bred heroes while liberty has bred scamps," "while, what is worse, our moral decline, once begun, has continued, and still continues without showing any sign of stopping."

"In order to understand our political character, our present social conditions, we must bear in mind that the masses, especially the peasants, took but a slight share in our revolutions and none whatever in our political life. Everything was effected by the *borghesia*, the middle classes, which hence became arbitrators of everything. The history of other peoples teaches the dangers that society is menaced with whenever it is abandoned to the power of a single class, especially when that is the burgher class. Government assumes the aspect of a company of shareholders (*consorteria*), a *camorra*, an association of malefactors which exploits the country for the benefit of its members."

Ths writer here quotes Tocqueville's strictures on the burgher class, then points out their first acts on entering into their kingdom, built on the ruins of six dynasties:

"If the individuals who then directed affairs had possessed the moral, civic, and political qualities of freemen (*i. e.*, of men accustomed to the use of liberty), they would have annexed the provinces, and, on coming down to the south, have constituted a new government with a very simple programme—alliance with such honest men, few or many, as could be found, without counting numbers, and thus reconstructing the country, convinced that the only solid foundation for liberty is justice! And those who were in the southern provinces [in 1860] could see with their own eyes that this was the desire and the hope of the so long oppressed and ignorant multitude who understood nothing of politics. Each act of justice, each repression of violence and of arbitrary acts so common among us, gave a moral force, a prestige, an authority beyond words. It formed a propaganda far more efficacious than all the new laws, all political guarantees, all proclamations of principles. But the hopes formed were soon deluded. No one took into account, no one understood, the sentiments of the masses, who seemed to have no existence in the presence of the *borghesia*, of the so-called *galantuomini*, who were the all in all, who dominated everything, and often oppressed the others. The generous enthusiasm which had initiated and ennobled our revolutions vanished. It was said: The masses are ignorant, corrupt; honest men cannot govern them. Then began the search for the most audacious, no matter if they were dishonest, because it was believed that with such it would be easy to command, to govern, to found liberty. This conception, which was, in fact, a heritage of our ancient slavery, was accepted by our best men, even by true Liberals. . . . How often have we seen politicians of whose private life, of whose personal character, the most atrocious things were affirmed, sought after, caressed, flattered, by the same persons who attacked their private life, simply because they were eloquent, audacious intriguers! Did we not at one time adopt the theory that in order to combat the malefactors, the *malandrinaggio*, in the country, it was necessary to enrol other malefactors in the police? And then we were surprised when, instead, we saw that the evils rapidly increased, because the miscreants on both sides entered into a secret alliance."

At this point Villari shows how everything was corrupted—the press, subsidized by the

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Government, transformed from an instrument of moral and civic education into a fresh instrument of corruption; how the law on public instruction was falsified; how the object in all financial questions was, not to repair the deficit, but to hide it, to deny its existence. "The agricultural inquiry revealed the awful condition of the tillers of the soil? What remedies were applied? The tillers of the soil, who, in Italy, are literally the producers of national wealth, in many of our provinces, after a day's toil longer and harder than that of any other worker in the civilized world, do not earn sufficient to satisfy the cravings of hunger." No communist or socialist or even anarchist could say harder things of the middle classes than does this representative of that class; but when it comes to proposing remedies, the mistrust, the fear, of "the people" paralyzes his pen. Professor Villari points to the people in Switzerland, in Scandinavia, in the United States, as cultured and civilized in comparison with the masses in Italy, and affirms that, "for some time yet, the burghers must remain the only class which can, which ought to, direct society and retain the reins of government." Of course the burghers are to get reformed, but who is to reform them? Villari recalls the fact that the Italian revolutions succeeded because all parties rallied round the house of Savoy and monarchy.

"We ought to have the abnegation and the patriotism to rally anew round monarchy, and call upon it, now that such supreme duties lie before us, to reassume its historical importance. Monarchy is placed and ought to remain superior to all parties and could easily unite us. It is not a party government which is necessary for our salvation, but an honest government of no party, which should reunite all, reëstablish concord and harmony between Parliament and the country, between social classes; a government based upon the enormous majority of the people who care nothing for Right or Left, or for this parliamentarism which has worked and still works so much evil."

Adverse critics of this article, which has excited considerable interest, accuse the professor of proposing a *coup d'état*. This was not his intention, assuredly, but it would have been well if he had entered into details as to ways and means. What could the monarch do in this special crisis? By the sixty-fifth article of the *Statuto*, "The King nominates and revokes his ministers." Now, the peculiarity of the present situation is, that the Giolitti ministry has a large majority in the House; it has not been overthrown by a hostile vote of either chamber, but has felt itself bound to resign on account of the verdict of the seven commissioners. This on the 24th of November. Today, the 6th of December, Zanardelli has not yet succeeded in forming a new ministry. Why should not the King, who well knows that the cabinet which will be formed sooner or later cannot hold its own because the House is divided on the question of taxation, nominate a working cabinet pro tem., and dissolve the House, intimating that this time there shall be no pressure exercised by the men in power? The general elections would thus be the result of the popular will, which they never have been yet save in one instance. The people would send up to Parliament men whom they really believed to be honest and capable; the workingmen would send representatives of their own class, and even the agricultural populations would unite in certain provinces to secure individuals who would demand certain urgent and simple remedies for their desperate condition. Thus we might have a government such as Prof. Villari demands, based on the enormous majority of the people. As, by their own confession, the burghers have brought the country to the brink of ruin, it does not seem an exaggeration to demand that the people who have a right to elect and be elected should be allowed, nay helped, to exercise that right. But even those who would not stickle at the King's exercise of his undoubted prerogative are too timid to advise it. They fear the people, fear that a really popular chamber would propose the diminution of the expenses of the army and navy, insist on the reduction by one-half of the bureaucratic expenses, on reduction of the civil list (it is affirmed that the King has offered to forego three of his annual fifteen millions) and of the salaries of ministers, on the diminution of the enormous numbers of civil servants and of the extraordinary expenses in which the provinces and the communes indulge, on a progressive income tax, to range from 2,000 lire of income, which should remain untaxed, gradually, at so much per cent., until the millionaires are made to contribute their just share to the *necessary* national expenditure.

These are the fears that assail the *haves*, who will keep the *have-nots* out in the cold as long as moral or physical force avail them. But, sooner or later, such steps must be taken. "Today the country itself is in danger," writes this moderate professor, this Senator of the realm, but last year minister of the crown. "The fatherland is in peril; it is menaced not by foreigners, but by ourselves; it invokes an initiative, a common action, the concord of all. Our very moral existence is at stake."

J. W. M.

TAINE'S POSTHUMOUS WORK.

PARIS, December 5, 1893.

"THE dead ride fast," says the ballad. Taine has not been dead long, and the posthumous appearance of the last volume of his 'Origines de la France Contemporaine' has passed almost completely unperceived. This volume, which is the sixth of the series, is the second of what Taine has called "Le Régime Moderne." In the first volume Taine attempted to describe the "ancien régime." He followed the modern documentary method, and took innumerable notes of the correspondence of the intendants, the tax-collectors, the *fermiers-généraux* during the last thirty years of that régime. He plunged into the one hundred and seventy-six volumes of the *procès-verbaux* and *cahiers* of the States-General. The conclusion was the condemnation of the political and social organism of the old régime, and in consequence the necessity of the Revolution.

Volumes ii., iii., and iv. were the result of an immense labor: in order to understand the work of the Revolution, Taine condemned himself to read and analyze the correspondence of the military commanders during the years 1789 and 1790, the letters, memoirs, and statistics of the committees of the Chambers, the correspondence of the administration with the departments and the municipalities. This somewhat tedious analysis was fortunately mingled with some vigorous portraits of the principal revolutionists, such as Mirabeau, Danton, Robespierre. Taine had deliberately killed in himself all party spirit. Having no political ambition, he deliberately devoted himself entirely to the search after Truth: he therefore described such men as Danton and Robespierre as a naturalist would describe a new species. His volumes on the Revolution caused great consternation in the camp of our revolutionists; they were condemned by the republicans as severely as the first volume had been by the monarchists. I may add, however, that these criticisms were of what may be called a Platonic kind. Taine lost nothing by it, as republicans as well as monarchists well knew that his 'Origines' could never become a popular work, that its influence, if it had any, could be felt only in the most cultivated class of the nation, and, even in that cultivated class, by a select few, having leisure and imbued with the most disinterested love of truth.

The fifth volume scandalized the admirers of Napoleon as much as the preceding ones had scandalized the partisans of the monarchy or of the republic. Following his usual analytical method and his theories of the influence of the medium on the development of character, Taine saw chiefly in the Emperor Napoleon the Corsican, the Italian; he described him as one of the petty tyrants of the Italian cities of the Renaissance, as the "Prince" of Machiavel transported by circumstances to a higher sphere, and allowed to control the affairs of the world. Napoleon was, in his eyes, as selfish, as unmerciful, as cruel, as devoid of morality as a Borgia or a Malatesta. The portrait drawn by Taine has some truth, has even much truth; but it is too systematic and, on the whole, gives but an imperfect and fragmentary reproduction of the original. It is made up of small facts, of small details; the ensemble is not satisfactory. There is something in genius which cannot be analyzed. The popular and legendary view of Napoleon is not absolutely exact; but it is more exact, on the whole, than the documentary and analytic view taken by Taine. It cannot be wondered at if his criticism had no influence on the popular mind. No better proof could be found of this affirmation than the Napoleonic revival we are now witnessing. Is it not extraordinary that, so few years (comparatively speaking) after Sedan and the fall of the Second Empire, French literature should suddenly be so completely imbued and saturated with Napoleon and Napoleonic memories?

If many objections can be made to the portrait of Napoleon drawn by Taine, there are few or none to be made to his appreciation of the administrative work of the Emperor. The whole machinery of the French administration remains about the same as Napoleon left it. French centralization was, at first, the work of the Revolution, but it was still very imperfect and very rudimentary when Napoleon became First Consul. It was during his Consulate that Napoleon astonished all the members of his Council of State by the clearness of his perception, his immense power of work; he introduced order into everything—finance, legislation, the organization of the army, all departments of the administration. Taine, after his usual method, studied not only the voluminous correspondence of Napoleon, he made himself acquainted with the reports of the councillors of state in commission at the end of 1801, with the correspondence of the prefects under the Consulate and the Empire. He had proved that the administrative machine of the old régime could work no longer; he studied every part of the new machine, which was begun by the Constituent Assembly and brought to perfection by the Consulate and the Empire. The substitution of the departments for the old provinces destroyed all remains of the old provincial life; the prefects were the successors of the intendants; they became as powerful as the ancient proconsuls of Rome. Nothing was left of the old parlements; the judicial power was completely separated from the executive power. A department, with its prefect and sub-prefects, its consuls-general,

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its municipal councils, its courts of justice, resembles every other department; it is a unit, and all these units depend on the central government. This prefect centralization suited the despotism of Napoleon; it has not yet been found incompatible with parliamentary government; the ministers change, the prefects do not change with them—that is to say, they do not necessarily change: the machinery of the administration is constantly in motion, and so far the instability of the ministries has not had its immediate and direct reflection in the administration.

There is, however, now in our political and administrative life a new element: you will find in each department electoral committees, which are formed of the politicians of the department; they are the wire-pullers in the elections. These committees are self-constituted bodies without any responsibility; the Deputies and Senators are in great fear of them, and the prefects are obliged to count with them. Taine has described with his customary force the advantages as well as the defects of French centralization; on the whole, he cannot be said to be a great admirer of it; he considers it destructive of individualism. In his opinion, to sum up in few words, the isolation of individuals has rendered them incapable of associating themselves; the power of the State has paralyzed the individual. The consequences of it are an exaggeration of egotism, especially in the provinces, great political incapacity, a slow commercial and industrial development. He dwells at length on the consequences of the Civil Code (which is the written law of the Revolution) on the French family. The family is the first group, the fundamental association, in a society. Its mission is to perpetuate itself, to prolong its own life. "The wholesome ideal," says Taine, "for a young man is to create a family, a house of indefinite duration—to create and to govern." The French Revolution was not content with abolishing the right of primogeniture, it also regulated testamentary liberty and the right of entail; it aimed at equality in all things, and one of the consequences of the Code Napoléon has been a continuous subdivision of the land and of property, which has acted as a bar to early marriages. The birth-rate of France is continually decreasing. Statistics are very instructive in this respect. The system of universal military service introduced in France since the war of 1870 will certainly contribute to diminish this ratio even more; our young men are obliged to serve in the ranks, and can be called at any moment between the age of twenty and the age of forty-five; the number of marriages, especially of early marriages, will therefore become relatively smaller than ever.

The social consequences of the new régime are alarming. Marriage, instead of being the great object of life, the great ambition of youth, becomes too often a mere end, the last chapter in the drama of life instead of the first. Not only in the diminution of the birth-rate does Taine discern a great danger for France; his philosophical mind finds other reasons for disquietude. What he says on the development of science, of popular and vulgarized science, is perhaps too pessimistic. He believes that science cannot be learned by halves, and that scientific notions spread by the press among an ignorant public may do more harm than good. First of all, he considers that science has substituted for the time-honored notion of the universe

"a new conception, which is coherent and logical in the higher minds, but which becomes disturbed and deformed as it goes slowly down among the masses. . . . The new ideas spread as a beneficent or a pernicious dogma according to the nature of the brains in which they establish themselves; they are capable of arming men and of throwing them like savages into a work of pure destruction if they are not wholly understood, as well as of organizing them in a novel manner if their real meaning is grasped."

A Catholic orator, some time ago, speaking of Catholic dogmas and the socialist movement, was explaining the progress of socialism by the decrease of religion. "You have," said he, "taken Heaven away from the workingmen; they ask you now for the Earth." Popular science has done much towards weakening the religious feeling. In so far, Taine holds it responsible for the increase of materialism in the masses and of pessimism in the most cultured classes. The applications of science have greatly enhanced the comforts of the rich; but increase of comfort does not increase happiness, and the ancients knew already that it was possible "propter vitam vivendi perdere causas." The literature of almost all European countries, France not excepted, is at present inspired by and saturated with a curious pessimism, which is largely owing to the unconscious apprehension of great social dangers and the dread of new wars and revolutions.

Taine's work is singularly interesting for the political philosopher. History seems to have been in his eyes nothing but a conflict of ideas. He is never dramatic, he does not give new life to the past. He does not view it, as most historians do, as a mere battlefield; the past appears to him like a crucible; he is waiting, like a chemist, to see what reaction will next take place. Strangely enough, nobody has said more to prove the influence of the medium on the development of man, and nobody has been more free from its influence. No political party, no philosophical school, can claim him; he preserved during too short a lifetime a most extraordinary intellectual independence and moral serenity. He was among us, but not of us.

Correspondence.

MR. CONWAY AND THE VIRGINIA HISTORICAL MAGAZINE.

To the Editor of The Nation:

Sir: The following sentences occur in the *Nation* of November 16:

"It is refreshing to see the editor of the *Virginia Magazine of History and Biography* bringing all the wealth of his antiquarian knowledge to dispel those old and widespread notions of his countrymen that the early Virginians were for the most part Cavaliers, that they lived in superb mansions, and that they engaged in frequent duels. Mr. Moncure D. Conway, in his 'Barons of the Potomac and Rappahannock,' recently published, has given additional currency to these antiquated views, etc."

Your justice will, I trust, allow me space to state that I have written no book with the above title; that my 'Barons of the Potomack and the Rappahannock,' though printed, has not been published, and that it contains no such statements about the early Virginians as are ascribed to me. I cannot find in the article referred to ascription to me of such nonsense, but, as you have commended it to your readers, to many of whom my book may be inaccessible, your fairness will no doubt permit my further statement that the attack on my volume, in the *Virginia Historical Magazine*, is a tissue of misrepresentations and misquotations. It could not have been written by any Virginian, for it misspells several old family names of that region; and it could not have been written by any one with the book before him, as, after making two mistakes in its title, it repeatedly gives wrong page references, and has a dozen other errata evidently due to a copyist's blunders or bad writing. "He who has one enemy will meet him everywhere."

Moncure D. Conway.

London, November 30, 1893.

[Mr. Conway convicts us of copying with the greatest exactitude the insignificantly inexact title given by his reviewer in the *Virginia Magazine* to Mr. Conway's "unpublished" book, which was not before us. We did not ascribe the "notions" in question, as formulated, to Mr. Conway, but said that his work had "given additional currency to them." This is true if the reviewer be not a forger, for he cites from Mr. Conway (p. 94) "that ancient mansion of the Fauntleroys, . . . that superb mansion," as a text for a general denial that there were ever "any 'superb mansions' in Colonial Virginia"; and quotes from the same passage Mr. Conway's calling Moore Fauntleroy a "great cavalier," in order both to deny that this emigrant's politics were known, and to discourse on the common ill-informed talk about "Virginia Cavaliers"; and finally quotes from page 123, "'Duels about sweethearts were not infrequent' [in Colonial Virginia]," for the sake of a similar denial and discourse.

We have, we trust, shifted the burden of Mr. Conway's complaint where it belongs. In the absence of any signature to the review, we inferred the editorial hand. If so, the writer can speak for himself as to whether he is a Virginian, and whether he has the distinction of being Mr. Conway's ubiquitous enemy.—Ed. Nation.]

GERMAN PONDEROUSNESS.

To the Editor of The Nation:

Sir: In the *Nation* of December 7 there is an incidental reference to a subject which we often find mentioned nowadays in connection with German thoroughness in matters of science, namely, "ponderousness," used in a sense opposed to lucidity. Thus, in the paragraph devoted to the memory of Tyndall, the *Nation* speaks of the union of German thoroughness with French lucidity, and later of the ponderous scientific learning of the Germans.

Now, I beg leave to say that I have often been vividly impressed with the feeling that the charge of want of clearness was due in great part to the critic's insufficient knowledge of idiomatic German. It is true, let me premise, that a few German writers, whose works have been eagerly studied abroad, deserve the reproach to the fullest extent, foremost among them Hegel; and Hegel alone has perhaps contributed as much as all other writers together to the ill-repute. Attempts have been made to translate Hegel, but who can translate an author who at every turn invents his own terminology and uses his new terms

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without previous definition? So confusing is the study of Hegel that the anecdote told of his dying hour seems altogether credible: "One man only," said he, "understood me" (meaning Massmann), "and," he added after a pause, "*he* misunderstood me." And here I am tempted to remark parenthetically (and in lighter vein) that if Hegel could look down from the better world upon ours, and could see what effect his writings have produced here in St. Louis upon minds not muddled by nature, his serenity would be seriously disturbed.

Lotze, it seems to me, is an excellent example of an author whose writings must appear ponderous and wanting in clearness and simplicity to all but those intimately acquainted with idiomatic German, and these only can appreciate the beauty of his diction and, I may add, its loftiness. Lotze is by no means easy to translate. His fine periods, often longer and more involved than is compatible with good English, do not lend themselves readily to translation, and unless the translator possesses the talent of rendering the precise meaning in classical English, much is lost; the text will appear more or less clumsy. This remark applies especially to the works of Lotze intended for readers not strictly scientific, such as his 'Mikrokosmus.' Read the introduction to this work, and you will be impressed with its candor, its beauty, its inspiration. But, I pray you, read it in the original.

But German philosophical writers do not usually, as Lotze did in his 'Mikrokosmus,' endeavor to write with artistic beauty. Clearness of exposition, on the contrary, ever since Schopenhauer's unmeasured tirades against Hegel and Hegelians, seems now the chief aim; and Schopenhauer himself surely is a model of clearness and simplicity. Who could excel Hartmann in lucidity and ease? Indeed, the great and immediate success of his 'Philosophy of the Unconscious' was due in great part to the fact that his meaning is always clear and set forth in simplest terms. Again, to name a few more of the great lights, who could find fault with Wundt or Paulsen?

Turning now to the great masters in natural science, can any one be more clear than Helmholtz, both in his purely scientific writings and in his lectures before larger audiences? Among the great masters thus excelling I would especially mention Ostwald. It is not my aim to give a long list of illustrious names in connection with our subject; but I wish to repeat what has often been said, that the student of science and philosophy must not depend upon translations, but should read the works in the original.—Respectfully,

WERNER A. STILLE.

ST. LOUIS, December 11, 1893.

PRIMARY ELECTION AND REGISTRATION.

TO THE EDITOR OF THE NATION:

SIR: Why can we not push to adoption the recent very happy thought of one of the Philadelphia papers, which seems to me one of the best and brightest, while yet one of the simplest ideas in recent practical politics, and one which would set us forward with a great stride in the direction of political reform? I refer to the proposal that *the occasion of registration shall be availed of for primary elections also;* the latter, like the former, being under State regulation.

We are constantly saying, and truthfully enough, that it is *at the polls* that reform must strike the enemy; but what if at the polls I must either make Hobson's choice of candidates or throw my vote away? We must have good men offered us on *some* ticket, or our righteous indignation at the polls will burn fruitlessly away. But, for all our preaching, men will not, before every election, go three times out of their way—for the primary ballot, for registration, and for the election, or will do it only when they have some axe to grind; and we all know the frequent results when they do go, as things are at present arranged. But now if, when we go to register, we could also designate the men whom we should wish to represent our side of the question at issue, and to receive the suffrages of the people in behalf of that side, then the final visit to the polls would mean something, and the candidates be more nearly the nominees of their party.—Respectfully yours,

H. D. C.

EASTPORT, ME., December 12, 1893.

A LYNCHING CANARD.

TO THE EDITOR OF THE NATION:

SIR: I read with some surprise your recent comments on a lynching purporting to have taken place at Whitehall, only twelve miles from my home; and, not having heard of the affair before, I made inquiry and soon found out that nothing of the kind had ever been heard of at Whitehall. At or near Winchester, in Scott County (Whitehall is in Greene County), Mr. Morrison, the piano-tuner, was set upon by two men, brothers of a girl who claimed (?) Morrison had insulted her, but doing him little if any damage, as he is and has been attending to business ever since.

Who could have invented the story, and despatched it to the *Herald*, is more than I have been able to learn. A SUBSCRIBER.

GREENFIELD, ILL., December 11.

Notes.

COPELAND & DAY, Boston, announce 'The House of Life,' by Dante Gabriel Rossetti, with restoration of the original readings in the edition of 1871 and with the lyrics which formed part of the original sequence. Initial letters and borders designed by Bertram Grosvenor Goodhue, and clear black type, promise a very handsome work, which the University Press (Cambridge, Mass.) will manufacture.

Elizur Wright's still unsurpassed version of Lafontaine is to be brought out once more by Estes & Lauriat, in two volumes, with thirteen etchings by Le Rat.

Fleming H. Revell Co. will publish directly 'The Ideal of Humanity in Old Times and New,' by Prof. John Stuart Blackie, and 'None Like It,' a defence of the older school of Biblical criticism, by the Rev. Dr. Joseph Parker.

Macmillan & Co. issue at once 'The Lovers' Lexicon,' by Frederick Greenwood.

The *Electrical Engineer* will issue 'The Inventions, Researches, and Writings of Nikola Tesla,' a Servian electrical investigator now domiciled among us. The work has been prepared by T. C. Martin, editor of the periodical just named.

That the third volume of the illustrated edition of Green's 'Short History of the English People' (Harpers) is not the last will prove a trial to many in this Christmas time; but happily one can give promises as well as volumes, and the fourth and last cannot be far off. The third deals with Puritan England, the Civil War, the Revolution—the period which possesses the greatest interest for Americans. Almost every page has its illustration, and each illustration is fully described in a note at the front of the volume. Mrs. Green and Miss Norgate show no falling-off in their aptitude for selecting designs, views, portraits, caricatures, facsimiles, which embody the spirit of the age. There is a fine view, the earliest, of London Bridge in 1600, in color, folded; there are two portraits of young Milton; and specially noteworthy is the portrait of Elizabeth Steward, Cromwell's mother, a strong face. The narrative ends with 1679.

It is hard to make out what class of readers will be benefited by Frances Minto Elliot's showy and expensive 'Old Court Life in Spain' (2 vols., Scribners). The scholar will learn nothing from a writer about Spain who mentions among her authorities the Romancieros (*sic*) and the Ballads of Bernardo da Carpio (*sic*), calls the brother of Pedro el Cruel persistently Don Fadique, writes Castila (*sic*) as often as Castilla, and allows an innocent word like *jefe* to masquerade now as *jefé* and now as *jeffe*. On the other hand, even the romantic reader is likely to find two volumes of sentiment and ejaculations a trifle wearisome. The author's original idea was, however, not a bad one—*i. e.*, to render in a popular manner for the English public those episodes in the lives of the Spanish kings and queens up to Ferdinand and Isabella which touched the imagination of the people and were sung in the ever fresh and interesting Spanish ballads.

In perfect keeping with the 'Cranford' illustrated by Hugh Thomson, is Miss Mitford's 'Our Village,' which the same artist has adorned, and the same publishers, Macmillan, issued. Mrs. Anne Thackeray Ritchie furnishes by way of introduction an easygoing biography of Miss Mitford. The popularity of this charming edition is assured. So is that of Dent's faultless three-volume edition of Frances Burney's 'Cecilia' in the Jane Austen style, long since approved of amateurs and of the public (Macmillan). Canon Ainger easily finds a bridge from Lamb to Hood in the preface to Macmillan's holiday edition of the 'Humorous Poems' of the latter, and Charles E. Brock contributes an ample number of designs not irresistibly comic, but always graceful, and much in the vein of Hugh Thomson. This volume, too, must be heartily commended. From the same house we receive the revised edition of Miss Swanwick's translation of the first part of Goethe's 'Faust' (London: George Bell & Sons), to which, as if to emphasize the age of this version, more than forty years, Retzsch's outline illustrations have been added; and neither will be found quite out of date. From A. C. McClurg & Co., Chicago, we have two dainty volumes in the "Elizabethan Library" of Elliot Stock, 'Thoughts that Breathe,' from Bacon, and 'A Bower of Delights,' from Nicholas Breton, both selected by A. B. Grosart, with indications of the sources and with occasional annotations. They are both, in form and contents, most companionable.

'Paragraph-Writing' (Boston: Allyn & Bacon) is an enlarged and improved edition of an excellent little pamphlet published a few years ago by Profs. Scott and Denney. Until very recently the word and the sentence were the only units assumed in the study of composition, and text-books on rhetoric thought their duty done when they had treated the uses of words and the various forms of sentence structure. Of late years, however, it has been cus-

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tomary to recognize the importance of the paragraph, and even of larger units of structure. Falling in with this theory, and relegating to the background discussion as to proper and improper uses of words, the authors of the present work aim "to make the paragraph the basis of a method of composition, and to present all the important facts of rhetoric in their application to the paragraph." More than half of the book is devoted to exercises of various kinds, or to lists of subjects or topics which the student may treat.

Some weeks ago we called attention to Mr. G. P. Baker's 'Specimen Briefs,' as admirably designed for use in teaching argumentative composition, a rhetorical exercise of great practical value to which many colleges are beginning to give special attention. The same author has now compiled and edited a little volume of 'Specimens of Argumentation' (Henry Holt & Co.). The specimens are some half-a-dozen in number and consist mostly of political speeches, beginning with Lord Chatham on removing his Majesty's troops from Boston, and ending with Henry Ward Beecher's defence of the North at Liverpool in 1863. All will be found valuable for illustration of logical and argumentative principles and as a basis for exercises in constructing briefs. In a second edition we suggest that it would be well to insert a table of contents, and, as the book is one of a uniform series, to letter it on the back as well as on the side.

Mr. W. S. Jackman of the Cook County, Ill., Normal School has published a little book, entitled 'Number Work in Nature Study,' in which he develops a method whereby the scholar is led to prepare his own arithmetical examples, on the basis of elementary scientific observation. In this way, while the scholar becomes expert in matters of ratios, percentages, and so on, his interest is properly directed to the results that he gains rather than to the method of obtaining them. For example, an exercise adapted to the early months of the school year is in part as follows: Of one hundred leaves examined, how many have not been injured or used in any way by animals? How many have been in part devoured? How many have been used in making nests or cocoons? Of a hundred leaves from the oak, from the maple, the elm, etc., which has the greatest number of leaves injured? Then, what part of the entire number of leaves has been stung by insects in laying their eggs? What is the ratio of those injured to those uninjured? What percentage of the whole number has been more or less eaten? And so on, with many different exercises, arranged for successive autumnal months.

A number of publications of the United States Geological Survey have been distributed during the past season. Chief among these is the Eleventh Annual Report of the Director, long delayed, and less interesting than its predecessors from lack of variety in its essays. It is in two volumes, of which the second treats of irrigation, a subject which no longer touches the duties of the Survey; but a bibliography of irrigation in this volume will be of permanent value. The volume on geology has nearly two hundred pages of administrative reports, and the rest of the book is taken up with McGee's monographic essay on Northeastern Iowa, nearly four hundred pages, and with Phinney's briefer report on natural gas in Indiana. The chief lesson of the latter is the same as is taught by all students of this new fuel, namely, the wastefulness of its use under high pressure and for rough purposes, and the certainty that the wells now in use will be exhausted faster than they are supplied by the production of gas within the earth.

In the second edition of his charming book entitled 'Nos Adieux à la Vieille Sorbonne,' M. Gréard adds a note describing his discovery, on September 30 last, of a tablet commemorating the rebuilding of the Sorbonne by Richelieu in 1627. The tablet is of copper, 51 cm. broad and 60 cm. high. The inscription is well preserved, and is reproduced in full by M. Gréard. The importance of the tablet is that it establishes the fact, hitherto suspected by M. Gréard, that the old Sorbonne had an *aula magna* or *major*, in which large gatherings were held, as well as the *aula minor*, still known as the "Salle de Robert Sorbon," which is the only one mentioned by the historians of this building.

The Calendar of the Imperial University of Japan for 1892–'93 shows the steady development and healthy growth of that institution, and of the colleges of law, medicine, engineering, literature, science, and agriculture which compose it. While most of the instructors are Japanese graduates of foreign universities, there is yet a goodly number of Europeans and Americans associated with them. A map accompanies the book, showing how the spacious enclosure known as the Kaga Yashiki, and once occupied by the retainers of one of the richest and most powerful of the feudal daimios, is now full of substantial structures devoted to science, instruction, and residence of the professors. Of the full graduates, reckoning from 1876, 1,785 are now living, most of them in active public or private service. Their average age is twenty-five. The length of the curricula in the college of law is now four years. On the 18th of August, 1892, the new and imposing library buildings were completed. The papers representing the results of original research in the departments of medicine and science are numerous and creditable, but on the page devoted to "contents of the memoirs of the literature college," Prof. Chamberlain's Aino studies stand in lonely majesty. How long can the Japanese allow this disproportion to exist?

Parts 19–23 of the great Atlas of the Civil War, in course of issuance by the War Department, are largely occupied with Virginia, in which State the region about Richmond and Petersburg, and the battlefields of Winchester, Fisher's Hill, and Cedar Creek, are particularly well mapped. Notable, also, are the battlefields of Gettysburg and Chickamauga, and the military department of New Mexico; Sherman's course from Atlanta to Savannah, with the route pursued by each army corps; the defences of Louisville, Bowling Green, Nashville, Murfreesboro, Chattanooga, Mobile, etc.

Porter & Coates, Philadelphia, have begun publication of an attractive "monthly repository of literature and miscellaneous information," called the *Literary Era*. Its contents are largely at second-hand, as in the duly acknowledged notices of new books. We notice a timely list of "Napoleana" (as the editor designates the Napoleonic memoirs, new and old), and other similar lists of "Choice Books" are to follow.

Dr. Ellis's long article on "A Non-Sectarian Theological School" is the most valuable in the contents of the current *Harvard Graduates' Magazine*. Historically, as to the original aim of that college to train ministers especially, and as to the origin of the Divinity School, with its absence of tests for students or instructors, it is instructive if not complete in its survey. Without allusion to Parker or Emerson, it makes a just distinction between Unitarianism and Liberal Christianity, intimating the author's sympathy with Channing in his dislike to the denominational name. It casts doubt upon the success of the proposed addition to the Harvard Divinity School of "courses representing different systems of theology," as an absolute novelty. "Schools of theology," says Dr. Ellis, "have always and without exception been identified with and pledged exclusively to some distinctive system in doctrine and belief." Yet, if we understand him, he does except the Divinity School in the intent of its founders and in its organic constitution, which were Liberal Christian and not Unitarian. He seems to attribute the decline of the School to the creeping in of the Unitarian designation and control, and he certainly regrets the failure of his efforts forty years ago to effect a legal separation of the School from the College. Mr. Bolles's skilful summary of the University at the opening of the academic year possesses the usual interest, and will be widely approved for its frank remarks on the duty of the faculty to suppress the remnant of "Bloody Monday" rioting and the scandalous disorders of Commencement Day.

The London *Times* publishes an appeal from Mrs. Agnes S. Lewis to British and American scholars in behalf of the library in the famous convent of St. Katharine on Mt. Sinai. This lady, well known as a Syriac and Greek scholar and the discoverer in this library of apparently the earliest known version of the Four Gospels, says that there is no room in the convent suitable for a library, but that the manuscripts are kept in wooden chests in various small chambers and are suffering from want of light and air. Nor is there any place where they can be conveniently consulted. Plans have been prepared by a competent architect for a separate building, provided with bookcases, tables, etc., for the use of foreign scholars, at a cost of from $15,000 to $20,000. The monastery is now too poor to raise this sum, "its landed property in Russia, Rumania, and Egypt having become depreciated, so that it has barely enough for the frugal sustenance of its thirty-five monks and of the troops of Bedaween who have to be kept by it from starving during the long months when travellers do not want their camels." Mrs. Lewis adds that the monks are not the unlettered men which some travellers have represented them to be, but that they appreciate the value of their library and desire to give every facility to scholars to make use of it.

University Extension has reached the continent of Europe. Courses of instruction of this character have been undertaken under the auspices of the University of Ghent with great success. A similar movement has been started in Brussels, where the society having the work in charge is presided over by the rector of the University. In both cases the lines marked out by the University Extension movement in England are closely followed.

How cheap flag-patriotism is, is shown by the current demonstrations in behalf of the Hawaiian usurpation. Still, as it seemed to need strengthening, a movement was initiated a few years since to supply every public schoolhouse in the country with the stars and stripes, and it has been at least as contagious as tree-planting. A Boston firm of expert engravers, A. W. Elson & Co., have conceived the notion that every school should have a portrait of Washington, at least, and this we take to be a more useful undertaking than the other. Among all the available portraits, they have

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wisely chosen the Stuart head in the Boston Athenæum, and have copied it and the Martha Washington in photogravure nearly at scale, and with very striking success. The public will certainly not let these prints be monopolized by the schools. Messrs. Elson propose to popularize the likenesses of other great men in the same manner: as John Jay and Longfellow, to mention those we have seen, Lincoln and Marshall, which are to follow. Of these, too, we may hope the schools will get their share. What the men represented stand for can be shown them or they can learn; what the flag stands for at any given moment is known to how many of us—even to the patriotic author of 'The Man without a Country'?

—There is very little of Washington in Dr. J. M. Toner's latest issue of his series, containing the journal of the Fort Necessity adventure, 1754. The journal is known only through a translation into French, in which the personal "flavor" was lost and the original writing probably garbled. To render the record back into English must have still further diluted this flavor, and left less of the personality of the writer. The French journal ends with the entry of June 27th; Dr. Toner has compiled a continuation, "gathered from sources believed to be reliable," but, of course, not containing a line by Washington as diarist. Upon this material the editor hangs copious notes, and expands the volume to 273 pages. In the absence of the young Virginian, attention may be directed to Dr. Toner's methods. There are the same minute study of detail, the same wide knowledge of men and affairs of Virginia in colonial days, the same love and enthusiasm for his subject, as have marked his other issues of Washington material. For all this the editor is to be praised, and the general accuracy of his comments compensates for their diffuseness. He has drawn largely upon the rolls of the companies, and account-books, letters, and notes, and no student of early Virginian history can pass by these volumes, which contain so much, and are made so convenient for use by a full index (Albany: Munsell).

—Attention must still be called to a certain error of method. No one man can hope ever to master all the lore of Washington's life and character. If Dr. Toner wishes to make his edition the *final* compilation, he should draw freely upon the work of those who have labored in the same field. Sparks, Brock, and other editors are frequently mentioned, but it is strange that, with all his wide reading, Dr. Toner has apparently never met with Ford's 'Writings of Washington,' the latest attempt to give a general survey of the material at hand. Had this work been consulted, the notes of the editor could have been more complete, and his sense of justice would not have permitted him to make the claim of discovering that the MS. of the journal was captured at Fort Necessity, and not at Monongahela, as Sparks asserted. Nor would he have been in such doubt about the date of Washington's commission as a lieutenant-colonel, for Mr. Ford notes that Washington began to draw the pay of a lieutenant-colonel on March 20, 1754, and the pay would naturally begin with the commission. Nor would he have named the cadets taken with Jumonville as he did. Faulty as Mr. Ford's collection may be, there is much of value to complete such a record as Dr. Toner sets out to make. Some other errors have also crept into this volume. Vanbraam could not have been in the "thirtieth" battalion of the Sixtieth Regiment, as no regiment had more than four battalions. He was in the third battalion. The Indian Half-King is sometimes given Tanacharison and sometimes Tenacharison. The old form *anglois* appears as *anglais* in the capitulation, and Peyton is printed Payton.

—In 'Ballads and Poems relating to the Burgoyne Campaign,' Mr. W. L. Stone has brought together well-nigh three-score poems, as various in merit as in length. Some are only couplets or quatrains, others drag their slow length along through fifty pages; but all have a sort of interest, even those inspired in later generations; most of all those struck out in the burden and heat of the day. It is a satisfaction to see these effusions, so fugitive and evanescent, now, thanks to Mr. Stone's steadfast endeavors, committed to the art preservative. The volume figures as No. 20 in Munsell's Historical Series (Albany), is printed on substantial paper, with broad margins, and in large type. Half-a-dozen previous monographs by Mr. Stone concerning divers specialties in Burgoyne's campaign have made him an authority on all minutiæ regarding it. His pains to learn the truth if possible by personal observation, or at least by interviews with witnesses as nearly as possible contemporary, his indefatigable correspondence and research in archives, prove his work to be a labor of love, and leave scanty fragments for any who shall glean after him in his chosen field. In regard to one particular, however, namely, the color of Miss Jenny McCrea's hair (discussed on page 206), which was sometimes described to have been "dark as a raven's wing," we can strengthen Col. Stone's proofs which demonstrate rather thinly that that hair was a blonde or golden brown. The present writer has often heard his grandmother, Hannah Barbara Hufnagel Harris, who in 1777 was a neighbor of Miss McCrea (for she lived about a mile north of Sandy Hill, which lies but two miles from the McCrea home in Fort Edward), say that Miss McCrea's hair was *red*—a blunter term for golden.

—Miss Katherine Lee Bates's 'The English Religious Drama' (Macmillan) shows independent study of the old miracle plays, as well as study of the best and most recent authorities. The four cycles, the Chester, Coventry, Towneley, and York plays—the last after Miss L. T. Smith's complete edition—are treated, and the Digby Mysteries, the Cornish plays, and several isolated miracle plays are also included. The work is written in a popular style, as it consists of "a brief course of lectures delivered in the summer school of Colorado Springs, July, 1893," growing out of which circumstance are occasional bits of "fine writing" that might have been toned down in the revision for publication. The Moralities are treated much more briefly in the last chapter, and the scope of the work seems to exclude Heywood's Interludes, as they are barely mentioned on the last page, but they form a natural appendix to the Moralities and a transition to regular comedy and tragedy. There seems to be an oversight on p. 238: "Ralph Roister Doister" is said to have been played "before 1551," and "Gorboduc" "by the following year." "Gorboduc" was first represented on January 18, 1561 (O. S.), as the title-page of the first edition of 1565 states. Prof. Hales, in a recent number of *Englische Studien*, has endeavored, with much plausibility, to show that "Ralph Roister Doister" was written in 1552. The chief fault we have to find with Prof. Bates's book is the lack of a suitable table of contents and an index. A useful bibliography, based on Prof. Stoddard's "References," is appended. The general reader will find Miss Bates's lectures a handy guide to more serious study of the subject.

—M. Gabriel Compayré, the well-known psychologist and writer on educational subjects, devoted the whole of his address as rector of the Academy of Poitiers, delivered at the recent *Rentrée des Facultés*, to his impressions of America received while in this country as a delegate to the educational congresses at Chicago last summer. M. Compayré was duly impressed with the fact that "universities" in this country are on as large a scale as the country itself, and not a little perplexed by their great variety in standard. "What first struck me," he says, "was the considerable number of distinct buildings that occupy the college campus. An American university is a world by itself, and perhaps a little mixed up with schools of a widely different character. The American university comprises not only the four or five traditional faculties of the Old World, but it maintains, in imitation of the universities of the Middle Ages, a college where secondary instruction is given. It stretches out towards intellectual activity of every kind, and does not disdain to enrich its domain by adding to the search for theoretical truth the study of the practical applications of all forms of knowledge." M. Compayré regards with justifiable surprise the fact that in 1889 we maintained twenty-one schools of law that had less than ten students each. At Yale he was astounded to learn that the method of instruction in law was by memorizing the pages of a text-book, and evidently is restrained by a feeling of courtesy towards his hosts from expressing himself on this point as strongly as he feels. This sentence, too, should not be overlooked: "It must not be forgotten," continues M. Compayré, "that the United States have no standing army. I have, it is true, seen colonels; but they were in command of normal schools. I have even seen a general; but he had directed the Bureau of Education before Dr. W. T. Harris, the present Commissioner."

—Barnard's Inn, London, the scene of Paul Verlaine's recent lecture on French poetry, is about to be transformed. For several years now it has been the headquarters of the Art Workers' Guild. In it have William Morris's best speeches been made. Busts of him, of Mr. Crane, of Mr. Brett, and other masters of the Guild stand in a row above the wainscotting. A long bas-relief by Mr. Crane stretches across one side of the hall. Only a year ago Vierge's drawings were hung there, when that artist was first introduced to London. And now it is to go the way of London's other landmarks of earlier and more picturesque days. The Art Workers are to be turned out. The hall, so lovely and impressive with its high-pitched roof, its beautiful panelled walls, its great fireplaces, and its coats of arms, as decorative as those which hang in many an Italian *palazzo pubblico*, is to be altered into a dining-room for the children of one of the city companies' charity schools. With just as hearty an appetite could the children eat in the schoolhouse hastily "run up" by the modern jerry builder. But the hall, once ruined, can never be restored. Already, we learn, the little, quiet, sombre court has been defaced. In a few weeks' or months' time Barnard's Inn will be as sorry a place as Clement's in Fleet Street.

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THE BRONTËS IN IRELAND.

The Brontës in Ireland; or, Facts Stranger than Fiction. By Dr. William Wright. London: Hodder & Stoughton; New York: Appletons. Pp. xx, 308. 1893.

THE extensive and deeply interesting literature relating to the Brontë sisters has hitherto treated of little previous to the period of their father, Patrick Brontë, leaving his home in the county of Down, in 1802, and entering at St. John's College, Cambridge. Dr. Wright has evidently for many years given himself conscientiously to the task of tracing the family history back to its source, and we have now the result of his labors in a volume graphically written, beautifully printed, and profusely illustrated. Yet we cannot say that we rise from its perusal with feelings of unmixed satisfaction. The interest attaching to names brought prominently before the public is of different degrees and kinds, and what we desire to know regarding one is not altogether the same as what we desire to know regarding another. We should welcome the slightest hint of truth, or legend presumably based on truth, relating to Shakspere or Washington. Any author would claim attention and our thanks who threw fresh light upon the relations between Swift and Stella, or between Shelley and Harriet. But it appears to us a mistake to suppose that all that could be told regarding the family antecedents of Charlotte, Emily, and Anne Brontë would be of necessity welcomed. Our interest in them is of a tender if not of a sacred character—sacred almost as should be the hidden details of their private life. The manner in which Mrs. Gaskell realized these undefined limits of interest and reticence is that which, apart from her delightful style, gives such a peculiar charm to her biography of Charlotte Brontë. That book has rendered Haworth sacred ground to thousands. It suggests thoughts of all that is womanly and refined, all that is gentle, much that is sad. That veil of mystery which must and should envelope each human being, is not unduly raised. On the other hand, the book before us gives a certain sense of strain and incongruity—strain in heavy demands upon our credence as fact of much which is evidently only surmise and amplification; incongruity, in connection with the Brontë sisters, in the elaborate recital of incidents such as a prize-fight in which a member of the family came off victorious, and cock-fighting, and the particulars of the somewhat boisterous surroundings of a circle some members of which kept country liquor-stores. We welcome illustrations of old Brontë residences, and maps of the Brontë district; we cannot feel interest in a full-page engraving of a pool simply because it was the scene of a ducking that led to a fight in which a Brontë was one of the combatants.

In truth, all seems shadowy regarding the family until Hugh (father of Patrick and grandfather of Charlotte), an adopted child, brought up by an aunt and her husband (who, also an adopted child, had taken the name of Brontë), appears in the County Down, and, marrying a Catholic girl, Alice McClory, founded the family from whom the occupants of the Haworth parsonage were descended. One-fourth of the volume is devoted to the adventures of Hugh as a child. An impression of exaggeration and want of reality in the narrative is confirmed by the admission (p. 131): "Hugh Brontë seems to have had the rare faculty of believing his own stories, even when they were purely imaginary." And our belief in the excessive brutality of his abductor or guardian, Welsh "Brontë," on which these recitals are based, is shaken by the fact that Hugh gave one of his sons the same name. Dr. Wright has not satisfied us that Brontë was the true family name. Admittedly, the accent was added by the father of the novelists some time after his removal to England, previous to which the name is found entered as Bronte, Brunte, or Bronty. There are, or were lately, Pruntys in other parts of Ireland—so far as we are aware, no Brontes or Brontys. We are still of the opinion of authors before Dr. Wright, that the name was originally Prunty.

He has certainly established the existence in the family of a vein of realistic, often weird, story-telling power. He describes well and truthfully many customs of peasant life once prevalent in Ireland, now so rapidly disappearing. He points many a moral relating to the present and late agitations. Hugh Brontë, the grandfather of the young Yorkshire novelists, was evidently an original, remarkable man. Dr. Wright says (p. 152): "The doctrine of common honesty enunciated by Hugh Brontë has lately received the approval of Liberal and Conservative governments in what is known as 'tenant-right' or the 'Ulster custom.'" But, we must be permitted to add, to find the origins of the Ulster tenant-right custom we must search much further back than the teachings of Hugh Brontë or any other village Hampden of the middle of the last century. The following quotation refers to Hugh Brontë's family (p. 165):

"We had never seen men like the Irish Brontës, and we had never heard language like theirs. The quaint conceptions, glowing thoughts, and ferocious epithets that struggled for utterance at their unlettered lips revealed the original quarry from which the vicar's daughters chiselled the stones for their artistic castle-building, and disclosed the original fountain from which they drew their pathos and passion. Similar fierce originality and power are felt to be present in everything produced by the English Brontës; but in their case the intensity of energy is held in check by the Bramwell temperament and kept under restraint by education and culture."

The family genius was certainly not characteristically Irish. The almost grim earnestness and absence of humor remind us of the Scotch nature, to which, indeed, that of the northern Irish is more akin than to the temperament of their fellow-countrymen in the south of Ireland. The Yorkshire Brontës were evidently not proud of their connection with their father's birthplace. Charlotte's most intimate friend and frequent visitor never heard any reference from the family to their Irish history or the Irish relatives with whom they were in constant communication. The only Irish character depicted by Charlotte Brontë is the reverse of admirable, and the only allusion to Ireland in her novels is by no means flattering.

Of Patrick Brontë, the future vicar of Haworth, in his Cambridge days, we read (p. 265): "As the handsome youth and distinguished scholar drilled shoulder to shoulder with Lord Palmerston and with the late Duke of Devonshire, few could have suspected his humble origin in Emdale, or the titanic struggle by which he had gained a foothold at the University." Perhaps to many readers the most interesting passages in the book are those in which are described the reception in the district of 'Jane Eyre' and sister volumes. The uncles, aunts, and cousins of the authoresses were incapable of appreciating them.

"The Irish Brontës had never seen a book like 'Jane Eyre' before—three volumes of babble that would have taken a whole winter to read. They laid down the work in despair; but, after a little, Hugh resolved to show it to Mr. McKee [the minister]. . . . He tied up the three volumes in a red handkerchief, and called with them at the manse. . . . Hugh Brontë began, in a low, mysterious whisper and with a regretful air, to unfold his sad tale to Mr. McKee, as if his niece had been guilty of some serious indiscretion. Mr. McKee comforted him by suggesting that the book might not have been written by his niece at all. At this point Hugh Brontë was prevailed upon to draw up to the table and partake of the abundant tea that had been prepared for Mr. McKee, while the latter proceeded to examine the book. Both gentlemen devoted themselves to the task in hand. . . . The afternoon wore on. . . . When the servant went in to remove the tea-things and light the candles, both men were sitting silent in the gloaming. Mr. McKee, roused from his state of abstraction, observed Brontë sitting by the *débris* and empty plates. 'Hughey,' he said, breaking silence, 'the book bears the Brontë stamp on every sentence and idea, and it is the grandest novel that has been produced in my time.'"

The account of the visit of this uncle to London, carrying a carefully prepared blackthorn shillalah, in order to wreak vengeance on the anonymous *Quarterly* Reviewer of his niece's book, is striking if not overstrained. The surmises as to the authorship of the review are probably correct. We are glad to have our conception as to the severity of the Rev. Patrick Brontë's character modified by the fact that he regularly allowed his mother £20 per annum from his narrow stipend.

ASHLEY'S ENGLISH ECONOMIC HISTORY.

An Introduction to English Economic History and Theory. Volume II.: The End of the Middle Ages. By W. J. Ashley. London: Longmans; New York: Putnams. 1893.

THE first volume of this treatise was published in 1888, and has recently been reprinted. The second volume, which is much larger and also exhibits more originality than the first, is entitled "The End of the Middle Ages." The reader does not ascertain, until after the perusal of many pages of the book, that the period covered is approximately from 1350 to 1550. The work really consists of six disconnected essays on the towns, the crafts, the woollen industry, the agrarian revolution, poor-relief, and the canonist doctrine. To some critics this method of treatment may appear desultory, but it has certain advantages, and the author has succeeded in giving the reader a clear idea of the general economic development of England from 1350 to 1550.

The first two chapters, entitled respectively "The Supremacy of the Towns" and "The Crafts," are perhaps the most valuable parts of the book. Prof. Ashley may now, in fact, be regarded as the best authority on the subject of crafts and craft fraternities. The sections on municipal granaries (§28), journeymen's societies (§35), the disendowment of religion, and the continuity of craft life (§§38, 39) are particularly interesting, and contain much new matter. On the other hand, his treatment of the decay of municipalities (§§29, 30) is open to some criticism. He does not explain away the clear statement of the statute 3 Henry VIII., that "the most part of all the cities, boroughs, and towns corporate within this realm be fallen in ruin and decay." And he speaks as though this were the only important proof of the decline of towns. He ignores the testimony of contemporary literature regarding "the grete mysorder of everi cytee," and the evidence of town muniments, which shows that many cities like Winchester were in a

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languishing condition. Whether there was an increase in the general volume of wealth or not, there seems to have been a diminution of civic prosperity in many once powerful boroughs.

While the general excellence of chapter ii. must be acknowledged, it contains some conclusions which cannot be accepted without reservation. In the first place, though the author's terminology is in the main correct, he seems to lay too much stress upon the distinction between gilds and misteries or companies. His own citations from various sources (pp. 129, 142, 146, 149, 156, 157) show that the term "gild" continued frequently to be applied to craft societies, and that the word was not exclusively associated with religious fraternities. The author also makes a sharp distinction between gilds of craftsmen existing for religious purposes, and craft organizations having more or less supervision over their industries. He contends, moreover, that in many cases the latter emanated from the former, or that the two might even exist side by side for one and the same occupation (pp. 74, 140, 141, 151). But his evidence in support of these assertions is not convincing. For example, he maintains that various societies of craftsmen in Lincoln and Norwich were at first religious fraternities entirely distinct from the machinery for the supervision of trade and industry, and that this function was a later acquisition. The evidence here presented is that little or nothing is said of industrial control in the regulations of these fraternities printed in Smith's 'English Gilds.' But the regulations may be incomplete. In the statutes of the tailors' gild of Lincoln it is expressly stated that they were "written in very great haste." Probably most craft fraternities had certain religious features, and doubtless some had more than others; but it is very difficult to draw the line between religious gilds of craftsmen, on the one hand, and craft societies with industrial functions, on the other.

A more serious defect in the author's history of the crafts is his account of their relations to municipal government (see especially §26). He speaks of their extensive administrative and political functions, but does not clearly indicate what these functions were. He intimates on p. 7 that, as a rule, the crafts were represented in the town council; we should be glad to know "the many instances" in which "the town council itself was wholly or in part composed of the elected representatives of the companies" (p. 23). The sources seem to indicate that this was rarely the case. One might infer from Prof. Ashley's account of the crafts that the tendency since 1350 was towards the democratization of municipalities, towards allowing the craftsmen greater participation in the government of boroughs. But it is certain that the drift after 1350 was decidedly towards the formation of aristocratic "select bodies," which monopolized political power and the control of government in many boroughs. Prof. Ashley does not take this aristocratic tendency sufficiently into account. He says, indeed, that "the government of the towns had by this time [early in the sixteenth century] fallen into the hands of select bodies" (p. 48); but this development does not square with his theory that in the fifteenth century the misteries had a large share in the government of the town, that thenceforth they were represented in the civic council, that they were political organs of local administration, and only their members could take part in municipal government (pp. 25, 26).

Our author does not attempt to reconcile these two opposite tendencies, one of which was democratic, the other aristocratic. His position is all the more difficult to understand owing to his opinion (strongly expressed in volume i.) that in the twelfth and thirteenth centuries the government of English towns was aristocratic. If that was the case, how came the crafts to participate in borough government? What factors or forces caused "the exclusive privileges of a small governing class" to vanish? When did the transition from conflict to harmony between the crafts and the municipal authorities occur? What evidence is there of such a transition? These are questions which Prof. Ashley leaves unanswered. The transformation from the one régime to the other should be accounted for, especially in a book which lays such great stress upon continuity of social development. On p. 209 we are informed that the exclusive privileges of the old oligarchy had passed away in the two centuries following the reign of Henry II., but on p. 129 we are told that the struggle "between the organized misteries and the classes that had previously ruled" was still raging at the close of the fourteenth century. The only evidence of this struggle produced by the author is a conflict in Norwich, which, however, seems clearly to have been a contest of the commons of Norwich, not with an old aristocracy, but with a new "select body." Probably the only important political function which the crafts as such exercised in many boroughs during the fourteenth and fifteenth centuries was to act as a medium of citizenship, the freedom of the borough being obtained by entrance into a mistery. But this function of the crafts implied comparatively little political influence or participation in municipal government in towns controlled by a select body, and hence it is misleading to say that "only members of misteries could take part in the government of the town" (p. 26).

The tendency to ascribe to the crafts an undue increase of power in the fourteenth and fifteenth centuries has also led Prof. Ashley to underrate the authority and degree of organization which they possessed during the two centuries preceding 1350. He thinks that before the fourteenth century there was no marked desire on the part of the crafts to limit competition by diminishing the influx of new-comers into the town or into the gilds (§32). But the early charters gave the members of each craft fraternity the exclusive right to carry on their particular industry in the town, and to prevent all other persons from intermeddling with their occupation. In the case of the craft fraternity, as in the case of the gild merchant, this meant protection from the competition of new-comers, or what the Germans call *Zunftzwang*. But Prof. Ashley's language implies that this was not the case, that the crafts became "organized communities with exclusive rights" late in the Middle Ages, and that previously there had been no marked "delimitation of the crafts towards the outside world." These conclusions cannot be accepted unless more evidence is produced to support them. The most that the author proves is a tendency during the fifteenth century towards a somewhat narrower and more exclusive spirit among the craftsmen. It is only fair to add that these various strictures touch only a very small portion of the chapter on crafts; the chapter as a whole is scholarly, and adds much to our knowledge of the subject.

Chapters iii. and iv., which deal with the woollen industry and the agrarian revolution respectively, require little comment, as they are revised editions of papers published some time ago. Among the sources we miss Höhlbaum's 'Hansisches Urkundenbuch,' which contains material illustrating the history of the woollen industry and other phases of English economic development. In his chapter on the agrarian revolution, *i. e.*, the substitution of pasturage or sheep-farming for tillage, the author holds that in the period from 1450 to 1550 "enclosure meant to a large extent the actual dispossession of the customary tenants by manorial lords," and that this often took place "in the form of the violent ousting of the sitting tenant" (§50). Mr. Leadam, in the October number of the *English Historical Review*, presents some strong arguments against this view. Prof. Ashley states that "proofs abound" in support of his position, but he does not produce many of them. Most of his evidence does not directly touch the question of actual dispossession, but bears only on the legal theory regarding the lord's right to oust the villein from his tenement.

The last two chapters are entitled "The Relief of the Poor" and "The Canonist Doctrine." The author has made use of only a small part of the literature relating to the history of English tithes, and does not seem to be acquainted with Hasbach's 'Englisches Arbeiterversicherungswesen,' which deals with the charitable functions of gilds. Both chapters are interesting and valuable, though chapter vi. shows less original investigation than any other in the book, and only a small portion of it directly relates to England; it "is based upon a study and comparison of a number of modern German writers on the history of canon law and of commercial law," whose works are little known to English scholars. In this chapter he shows how men invested their money in the Middle Ages; hence he considers the subjects of usury, rent-charges, the various forms of partnership, and the attitude of the Church towards these different kinds of investment. On p. 437 he says: "The mere fact that statutes were passed against usury from time to time, with the usual pessimistic preamble, no more proves that the law was generally broken than the frequent new criminal laws of modern times prove that all men are thieves or murderers." But in another connection, on p. 309, he considers repeated legislation as an argument to show that the law regarding tithes was not being observed.

In conclusion, we venture to add one general criticism on the book as a whole. The author not infrequently exhibits a tendency to generalize from insufficient data. He relies too much upon the records of London and upon Continental analogies. Here and there he seems to be unduly influenced by German writers, and hence is sometimes inclined to identify by analogy the development in England with that on the Continent (pp. 107, 141, 142, 297, 309, 314, 422). Several important generalizations rest wholly or in large part on data derived from the history of London (§§26, 32, 36, 44, also pp. 89, 384, 462). This is a dangerous tendency, for we do not think that "the difference between London and the other towns . . . was one of degree rather than kind, of quantity rather than quality" (p. 11). The mediæval constitution of London was in many respects anomalous when compared with that of other towns, and unless this fact is clearly recognized, little progress will be made in the investigation of the history of English municipalities. But Prof. Ashley has not gone as far astray as most of his predecessors in laying undue stress upon the annals and muniments of London. He makes considerable use of the printed records of other towns. Only

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few of these have, however, been published. Hence it is to be regretted that he did not explore the town archives, the British Museum, and the Public Record Office. They are particularly rich in records relating to crafts, and the assertion may be ventured that, during a summer's vacation, Prof. Ashley could easily have doubled his data, at least for the history of crafts. All generalizations on this last-mentioned subject must, in fact, be accepted with reservations until more craft statutes have been published or utilized. The author often complains of the meagreness of the sources, for example in connection with such subjects as journeymen fraternities (p. 124), the growth of livery companies (p. 132), foreign weavers (p. 202), the woollen industry in the fifteenth century (p. 218), monastic almsgiving (p. 314), and the attitude of the Church toward usury and toward business practice (§76). Doubtless there is plenty of material on most of these topics in the central and local archives of England, and probably no considerable search need be made to find much of it.

Those who know what discouraging obstacles the historian has to surmount in the investigation of the social and constitutional history of mediæval England will understand what Prof. Ashley means by the statement in the preface that he has been obliged in a large measure to do his own work of excavation, and they will not feel inclined to exaggerate the few defects which his book contains. The volume before us will add much to the reputation which he already possesses as one of the leading authorities on the economic history of England. We hope that the public will not have to wait long for the appearance of the third volume.

CHILDREN'S BOOKS.—IV.

THE children, and we are sure there are many of them, who remember Mr. Joseph Jacobs's 'English Fairy Tales' of three years ago, with the bell and cord on the back and the key on the side, will be delighted to know that, after Celtic and Indian Fairy Tales, Mr. Jacobs has come back this Christmas to his first love, and given them 'More English Fairy Tales' (Putnams), with illustrations by John D. Batten. Stories and pictures are, if possible, better than those in the former collection, and although there are no surprises for folk-lore students in the notes, the volume is of equal interest, to the old as well as to the young. The editor disarms criticism by the frank avowal of his method of compiling his collection. In the dearth of English fairy tales, which have disappeared to a greater extent than in any other country in Europe, Mr. Jacobs, has gleaned in Australia and America, and has pressed into his service ballads (sometimes reduced to prose and sometimes left in their original shape) and tales from across the border. As before, he has largely rewritten the stories as he fancies they should be told, and introduced changes here and there in the interest of his juvenile readers. The result is a charming book even if it is not an authority on English folk-tales. The stories represent every class except the legend, and some are variants of those in the earlier collection. One of these, "The Wee Bannock," is a variant of "Johnny-cake." In a note to the former Mr. Jacobs supposes that johnny-cake is a corruption for journey-cake. This etymology is unsupported by Webster or the Century Dictionary, and we must wait for Dr. Murray to catch up with it. To the notes on No. lxiii, "The Pedlar of Swaffham," Mr. Jacobs might have added the interesting lecture by Jacob Grimm, "Der Traum von dem Schatz auf der Brücke" ('Kleinere Schriften,' iii, 414), where the Oriental origin of the story was first pointed out.

While Mr. Jacobs is continuing his series of fairy tales, Mr. Andrew Lang, although he has not exhausted the colors of the rainbow which he has employed to designate his annual collection, has reluctantly turned his hand to true stories and given us 'The True Story-Book' (Longmans), twenty-four tales of adventure, only one of which, "The Spartan Three Hundred," is borrowed from ancient history. The others are more or less modern, "The Tale of Isandhlwana and Rorke's Drift" (contributed by Mr. Rider Haggard) being of yesterday, so to speak, and just as heroic as the story from Herodotus. There are escapes from prison and captivity (Casanova, Baron Trenck, Cervantes, and Cæsar Borgia), tales of pirates, the story of Kaspar Hauser, Grace Darling, etc. The adventures of the Young Pretender and his followers after the battle of Culloden are told at considerable length; but the largest space is devoted to "The Conquest of Montezuma's Empire," reduced by Miss Wright from Prescott's history. Mr. Lang says of it: "That is a very long story, but, to the author's taste, it is simply the best true story in the world, the most unlikely, and the most romantic." There are but two stories from North American history, "A Boy Among the Red Indians" (from Tanner's 'Captivity,' 1830), and "The Shannon and the Chesapeake" (in which Commodore Bainbridge is incorrectly called Bairbridge). In case the American boy does not relish the latter story, the editor has made his peace by observing at the end, "As a rule, however, this good fortune did not attend our arms in the conflict with the American marine." Mr. Lang has made an attractive book, but we think his young readers will echo the sentiment expressed in the dedication—

> "For Fairyland's the land of joy,
> And this the world of pain,
> So back to Fairyland, my boy,
> We'll journey once again."

Mr. Stanley tells us that, during his second expedition (that described in 'Through the Dark Continent') in 1875, it became the custom to gather at night about the camp-fire and listen to stories told by the natives. Some of these have already been published in the great explorer's books of travel or in the magazines, "but a considerable number of the choicest and most curious of those related during seventeen years" remained, and these Mr. Stanley has now given to the public in the volume 'My Dark Companions and Their Strange Stories' (Scribners), with numerous illustrations. The first story is "The Creation of Man," a curious legend repeated by a Basoko. The first living creature was a toad, the origin of which is not known; "it is suspected, however, that the water brought him forth out of some virtue that was in it." The Moon proposed making a man and woman, but the toad pleaded so hard to be allowed himself to create them that the Moon consented, but declared that the toad and his creation should be mortal. The other stories have for actors the various African animals; the rabbit and terrapin playing the part of weakness and cunning triumphant over strength and stupidity. While there are no parallels to the stories in the collections of Harris, Jones, and Owens, the resemblance is striking, and confirms the hypothesis of the African origin of our own negro tales. The stories are well told and are extremely interesting. Mr. Stanley appears in the new light of an accomplished collector of tales, and his book will be welcomed by all.

We are inclined to view askance the artificial fairy tale, manufactured to order, and not the product of organic evolution. The volume before us by George MacDonald, 'The Light Princess, and Other Fairy Tales' (Putnams), shows how difficult a task it is to write a fairy tale with malice prepense. In one story, "The Giant's Heart," the author has simply rewritten the theme of "The Giant who has no Heart in his Body," and it is easy to see how inferior the result is to the tale in Dasent or to "Punchkin" in 'Old Deccan Days.' In the other stories, which are original, Mr. MacDonald displays a delicate fancy, which frequently reminds us of that best of modern fairy tales, 'The Water Babies.' Many of the stories, too, deal with the water and recall in this way Kingsley's classic book. One of the tales, "The Shadows," is very powerful, but was surely written for very old children. The author has been ably seconded by Miss Maud Humphrey, whose illustrations are very pretty, and the book is tastefully bound.

A FOURIERITE APOSTLE.

Albert Brisbane: A Mental Biography, with a Character Study. By his wife, Redelia Brisbane. Boston: *Arena* Publishing Co. 1893.

THE editor of this volume and the author of its "character study" married Mr. Brisbane in his old age, when he was already much broken with chronic dyspepsia and epilepsy. Presumably his children to whom the book is dedicated were the product of a former marriage, of which nothing is said, an omission only one of many touching matters of which we would gladly have been informed. From beginning to end the book is nothing if not vague, but the wife's part is much vaguer than the husband's. It abounds in phrases of exaggerated admiration, with here and there a genuine perception, as, for example, where it is written:

"His very mental constitution rendered it impossible for him to attain to a commonplace, common-sense appreciation of the matter-of-fact world; and he never dealt successfully with either men or matter. This was why he made so many mistakes in his practical efforts, why he overestimated the element with which he attempted to deal; why his imagination projected an ideal transcending all possible realization—at that time, or even at the present time, for that matter."

The autobiography which follows the introductory sketch was not written by Mr. Brisbane, but dictated by him at odd times and intervals, and has the loose and desultory character to be expected from such a method. It is but fair to him to say that he was not satisfied with it, and that, as it stands, much in the form and order is from the editorial hand. He would have had the document "an exposition of principles and laws, and the experience of the individual objective life illustrative of them." He would have had it a history of his intellectual life, "a mental biography"; but it is continually running out into concrete details—sketches of individuals and events—and the value of the performance lies in these to a much greater extent than in the account of his own mental progress. In truth, there was no real progress. There was only a frequent exchange of one notion or set of notions for another. A mind more notional, more visionary, it would be hard to single out. He is always talking about science and imagines

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himself its rigid devotee. But there was seldom anything more scientific in his processes than in the lucubrations of the esoteric Buddhists and that kind in general. An ardent disciple of Fourier, like his master he was impatient of the bounds of science, and was ever eager to be soaring into the infinities and immensities, so that from sociology he passed quickly to cosmology, and from the reconstruction of society to the construction of the universe, on which he dilated with the loftiest disdain for the plodding methods of such fellows as Newton and Darwin. He was "soon satisfied that Darwin's theory was one of those superficial creations which the human mind evolves when dealing with universal subjects without the aid of adequate laws to guide it"—meaning by "laws" a framework of subjective notions into which the facts of our experience should be made to fit.

For a life so vague, so shiftless, that of a mere intellectual and moral tramp, Albert Brisbane had all possible furtherance in the circumstances of his parentage and material condition. He inherited from his mother his liberal self-estimation, for it was her opinion that "if she had followed a career of her own, she should have made millions." He inherited from his father his persuasion that whatever is is wrong. When, in 1843, a Millerite asked the elder Brisbane, "Do you know that the world is coming to an end to-morrow?" the answer he got was, "Damned glad of it, sir! Damned glad of it! This experiment of the human race is a total failure." The son also inherited from the father the fortune which permitted him to do nothing for a livelihood, and afforded him indefinite opportunity for travel. Once, when he was eating ice-cream in Paris, it suddenly occurred to him to ask who paid for it, and this circumstance is spoken of as marking an epoch in his life; but that he ever attempted to pay for his own ice-cream or any other satisfaction he enjoyed, these pages give no sign.

Seeking an education in New York, he was fortunate in a French teacher, one John Manesca, and, afterwards studying German in Paris with the once famous Ollendorff, he communicated Manesca's method to the latter, who made it the basis of his well-known system of teaching French and incorporated the exercises which Brisbane lent him bodily in his book. In 1828, being then nineteen, Brisbane went abroad, and, attending the lectures of Cousin, conceived a low opinion of his abilities, in harmony with the general verdict of the more recent students of philosophy. Guizot he barely met. Going to Berlin, he attended the lectures of Hegel and got nothing out of them. His account of the man is very interesting, but his account of his teaching is absurdly vague and thin. He visited Goethe in Weimar, as did Thackeray about the same time, but the Englishman wrote about Goethe much more feelingly than the American. Certainly Brisbane was extremely fortunate in the personal contacts of his life. He saw much of Felix Mendelssohn in Berlin and afterwards in Rome; was intimate with the Meyerbeers, in whose house he had frequent observation of Hegel's social side; also with the Varnhagens and the Arnims, including the celebrated Bettina, and he speaks of Goethe's "Correspondence" with that marvellous child as if it had never been regarded as mendacious. In Vienna, where he saw Napoleon II., with nothing of his father's genius in his face, only his mother's weakness, he assumed the title of count to get into the best society, and succeeded with the trick. From Austria he went to Turkey and Greece, where his experiences were sufficiently romantic. Dallying here and there in Italy, he at length worked round to Paris, where his usual good luck in such things made him acquainted with Heine, not so famed as now. He saw a good deal of the St.-Simonians, but had for their doctrine only a qualified admiration.

After further travels in Great Britain, Ireland, and Holland, he went again to Berlin, and there for the first time read one of Fourier's books and was swept away by it in a torrent of unqualified approval and delight. The book contained Fourier's exposition of "Attractive Industry," and perhaps it was because Mr. Brisbane had heretofore found all industry so little attractive that Fourier's views delighted him so much. He became intimate with Fourier and engaged him to coach him in his theories. The account of them here given is miserably inadequate. It is fullest on the side where they run out into the wildest cosmological vagaries. These had for Mr. Brisbane a more permanent interest than Fourier's reconstruction of society. For the proper comment upon this we must go to Emerson's 'Historic Notes of Life and Letters in New England.' His feeling was "that Fourier had skipped no fact but one, namely, Life." Mr. Brisbane is discreetly silent on that part of the system which elicited Emerson's particular disgust: "The Fourier marriage was a calculation how to secure the greatest amount of kissing that the infirmity of human constitution admitted."

Returning to the United States, Mr. Brisbane was not wholly taken up with the propagation of Fourier's doctrine. He was deeply interested in a scheme of currency which fell into the ground and died, but afterwards bore much fruit in the doctrines of the greenback party. His only popular distinction heretofore has been that of the chief apostle of Fourier in this country, but it is precisely on this point that he is most general and brief. About his relations to the North American Phalanx and to Brook Farm in its degenerate Fourierite state, we have only a few words. George William Curtis is set down as one of the founders of the Brook Farm experiment, when, in fact, he merely went there to board in his seventeenth or eighteenth year. When in 1839 Brisbane was translating Fourier, and Park Benjamin was reading his proofs, the latter suddenly exclaimed, "There is Horace Greeley, just damned fool enough to believe such nonsense." He proved to be so, was active in the North American Phalanx, and opened the columns of the *Tribune* to Brisbane for the propagation of his views. Mr. Brisbane finds the cause of the Fourierites' failures in their lack of scientific completeness. By "scientific" he means mechanical. There are those who think that they died of too much mechanism. Certainly Brook Farm has little charm for us, as it had generally for its best spirits, after the substitution of the Fourierite for the original and less mechanical régime.

There is much more of the autobiography after the collapse of Fourierism in America. Mr. Brisbane again went to Europe, and participated in the revolutions of '48 in Paris and Berlin and Vienna and Rome. To the long list of his notorious acquaintances he now added Karl Marx and Proudhon. Many incidents of the narrative are interesting. There is a long episode on French wines, with a plea for the use of wines as a substitute for more alcoholic drinks and as a prevention of intemperance, with a theory of the harmlessness of the alcohol in wines, which, like many others that he cherished, lacks verification. At the end, the book escapes into a region of wild-cat speculation in the fancy stocks of pseudo-scientific theory and imagination. The final and the general impression which it makes on the reader is a sad one. It is that of a life naturally gifted, and with great opportunities for culture and observation, through some defect of training or inherent fault afflicted with a remarkable sterility, and producing little or nothing in the way of help for us in the solution of any of the problems pressing upon our ethical and social mind.

Scotland's Free Church: An Historical Retrospect and Memorial of the Disruption. By George Buchanan Ryley. With a summary of Free Church progress and finance 1843–1893, by John M. McCandlish, F.R.S.E., late President of the Faculty of Actuaries. London: Archibald Constable & Co.; New York: A. D. F. Randolph & Co. 1893.

THIS handsome volume is a timely incident of the fiftieth anniversary of a great ecclesiastical event—the separation of the Free Kirk from the Established Church of Scotland. For frontispiece there is a beautiful etching after a portrait of Dr. Chalmers, and this is as it should be, for no one was more prominent than he in the disruption, or in the initiation of that "Sustentation Fund" which, if it did not make the Free Kirk possible, saved its ministers from many a hardship which otherwise they would have had to undergo. The origin and growth of this fund are set forth separately and with much more elaboration than any other part of the history. Some sixty pages are given to this and other financial aspects of the Free Church's history, and only a few more to the disruption and the events which preceded it and followed it. It is a showing which does credit both to the generosity and the shrewdness of a great body of people, and is in refreshing contrast with the average business management of individual churches in the United States. At the same time there is something preëminently Scottish in the prominence which is given to it relatively to the general account of the origin and progress of the Free Kirk.

If the proportion of sixty pages to three hundred and fifteen seems meagre for the author's exhibition of his special theme, it is only partly because he set out with too large a plan—nothing short, in fact, of a complete history of Scottish Christianity from the earliest times; for this, down to the disruption of 1843, could hardly be treated more compactly than it is, and for a treatment so compact the interest of the narrative is well sustained. First we have three chapters on the monastic period, "The Rule of the Monastery," illustrious with the great names of Sts. Ninian and Columba and Cæda, and then eight chapters on "The Rule of the Palace," the subjection of the Church to the control of kings and bishops. Here, among many interesting incidents, we have the Macbeth to whom Shakspere has given such a questionable shape, figuring as particularly friendly to the Church, and going as far as Rome upon her errands. A high moral character must not too hastily be inferred, for when civilization was much more advanced, we find James IV. making a bishop of his bastard at the age of sixteen, and if James had not been a good churchman this would not have been allowed. The narrative increases somewhat in fulness and interest when we come to Reformation times, and such dramatic charac-

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ters as Knox and Mary Stuart appear upon the scene. From these times forward the recital of events has a distinct bearing on the secession of 1843. It makes clear that the controversy which resulted in that secession had its beginnings centuries before:

"The great point of the controversy was not the question of the establishment of a church, nor even the patronage of church livings, in itself. But it was what the existence of the establishment had made a bitter necessity, and what the exercise of patronage had driven to the forefront and key-position of a battle that had been fought at intervals for generations, viz., the protection of spiritual authority from interference and domination of a majority of lawyers [in a civil court] and of a nondescript House of Commons and very unreligious House of Lords."

This contention is made wholly good, and, consequently, the corollary, that it was not the Established Church, but the seceders, who were conservative of their traditions and loyal to the principles of their most trusted guides. Chalmers himself was very far from being hostile to an establishment as such; he was much more hostile to pure voluntaryism, and it was to escape from this and a ministry wholly dependent for its support on the good will of a parish that he threw himself with so much energy into the raising of the Sustentation Fund whereby a kind of voluntary establishment was assured. It was conceded that the patron's presentee might have the stipend and the manse; it was insisted that he could never be the minister of a parish without its free consent; and it was the endeavor of the civil courts and Parliament to nullify this principle that resulted in a schism which for unselfish heroism is almost without a parallel in the course of Christian history.

"In May, 1843, four hundred and seventy-four ministers of the Church of Scotland voluntarily, and under the impulse of constraining principle, made an absolute surrender of their whole incomes, their homes, of the churches in which they had conducted the worship of God —in fact, of every privilege and advantage which the ministers of an established and endowed church could possess. One hundred and ninety-one probationers surrendered at the same time all their hopes and expectations of succeeding to these advantages."

When Jeffrey heard of the event, he cried, "I am proud of my country; there is not another country upon earth where such a thing could have been done." But two thousand evicted ministers had done as brave a thing under Charles II., and our historian does not conceal the fact.

Bacon's proverb of the greatest weights upon the smallest wires never had better illustration than in the beginnings of the Free Church of Scotland. Our author's treatment might have been more expansive than it is, and have gained in interest by being so, but if his narrative is meagre, it is in good part because the events which led up to the disruption were few and had no dramatic interest. The attempt to force three or four patrons' presentees upon unwilling parishes was the occasion of the trouble—the occasion, not the cause. *This* was the long-standing principle of opposition to the intrusion of the patron and the civil power into the settlement of ministers. The act of secession was in itself exceedingly dramatic, and could we follow the fortunes of the seceding ministers into the sand-pits and homelier places where they gathered their people together, and into the details of their domestic misery and want, they would, no doubt, abound in the pathetic and the picturesque. Nevertheless, it was a significant fact that in the hall where the 470 seceders convened to organize the Free Kirk, a service of Communion plate was displayed upon a table before the desk. It contained no sacramental bread and wine, but was an advertisement of an article that could be furnished the new churches at a stated price, and it was an amusing symbol of the extremely business-like and matter-of-fact character of the men who organized the Free Church of Scotland and of the work which they performed.

In the Track of the Sun: Readings from the Diary of a Globe-trotter. By Frederick Diodati Thompson. With many illustrations by Mr. Harry Fenn and from photographs. D. Appleton & Co. 1893.

MR. THOMPSON'S volume must have been intended for a holiday book, and it is an ideal of its class. Purple and gold or orange without, and within of ivory lustre, leaves expanding freely and broadly, and more pictures than pages—what more could be desired? As the eye catches in an instant what the ear cannot learn in an hour, no one who glances at the multitudinous cuts will fail to learn something. When we pass to the letterpress, we trace in a terse but minute detail the author's movements during seven months, within which, leaving New York in October, 1891, he went westward round the globe. Some rough weather was encountered on the Pacific, the Gulf of Manaar, and the Syrian coast, and some earthquake shocks in Japan; but no serious accident clouded the sunshine of the wayfarer in the track of the sun. Mr. Thompson's narrative of what he saw will make his readers wish that his experience might be theirs also, and hence it may lead many of them to follow him round the great circle. His specifications of all the steamers and hotels with which he had to do are so precise that even a timid tourist would dare go alone on the path he pursued. It might even be fancied that Mr. Thompson was sent round the world by transportation companies as a decoy agent to lure after him a troop of globe-trotters.

His eye was so inevitable, and his pencil so sure to note what he saw, that travellers who have passed before him on his route will confess that he has detected much that had escaped their observation. But his movements were manifestly too rapid. He who learned so much in seven months, how much more he would have learned, and that with fuller comprehension, in seventeen. The steady celerity of his progress would have been a physical impossibility unless for a man of exceptional vigor. Then, as to mental impressions, he reminds us of ramblers through the Columbian Fair who trusted that they could swallow it all, and, behold, it swallowed them. He was climbing an infinite series of stairs with no landing-place for looking before and after. No sooner had he cried hail to a cityful of wonders than his farewell must follow at once. Such was his usual course, but preëminently on his visit to China. His arrival at the wharf in Canton was at 6:30 A. M. He breakfasted on board the steamer, and "soon after" started in a sedan to see the temple of Buddhas, a butcher's shop, the place of execution, the examination cells, a pagoda, the temple of Confucius, and a prison—only this and nothing more. At five the same evening he sailed away. Yet with pictures and padding of various qualities he fills twenty ample pages, entitling one chapter a "Visit to China." Since Mr. Thompson's travels were a forced march all through, he rode or drove everywhere, and scarcely beheld any scene with the eyes of a pedestrian. Worse than that—he discovered nothing, but all things were shown to him. Always and everywhere he was bound hand and foot and delivered over to what he calls "that necessary evil —a local guide." The true traveller, if it be by any means possible, will journey not as a passive recipient, but as an active seeker.

In looking at Mr. Thompson's pictures one must sometimes turn to his text to learn what they mean, but in many instances that text furnishes no explanation whatever, nor even allusions. Some pictures, as of hotels, steamers, etc., originally produced for advertising purposes—or for books where they really illustrated the letterpress, as in Caine's 'Picturesque India'—are scattered along in Mr. Thompson's gallery "to make up a show" and amuse those who do not care to read. Readers would gladly exchange a dozen of them for sectional maps.

Disregard of the maxim, "Make haste slowly," led our traveller into inaccuracies which mar pages we should be glad to see immaculate. We read, p. 197, "It was from Jericho that the prophet Elijah went forth with Elisha and witnessed the translation of the *latter* in a chariot of fire, carried by a whirlwind up to heaven." Many Sabbath-school scholars will get Mr. Thompson's book as a Christmas gift. Some of them will lose faith in a writer who thinks that Elisha was translated. Others of them will discover in Mr. Thompson a faith that moves mountains. As he was going down to Jericho he saw Mount Hermon beyond the mouth of the Jordan (p. 196). Again, when he had journeyed north beyond the source of the Jordan, which was 120 miles as the crow flies—and further than from Dan to Beersheba—he beheld "Mount Hermon overlooking the city of Damascus" (p. 210). Our great American traveller was swift, but Hermon outstripped him. The children will read that "Beyroot is much superior to the ordinary Turkish cities —a fact which is the result of the American mission schools" (p. 206). Then they will wonder that Mr. Thompson, while "going to and fro in the earth and walking up and down in it," never visited a single one of the thousand missions which belt the globe more truthfully than the British drum-beat.

The more beautiful a book, the more do misprints disfigure it. Knas for Khas, Horis for Horus, and Ledia for Sedia will exasperate scholars. Others are worse. Martinière is a memorial name of an educational foundation by Martin, an Indian Rockefeller. But its significance is hid in the Thompsonian form, which is Maitinière. Edwin Arnold's rhapsody on Queen Mumtaz over whom the Taj was reared is quoted in full, but her name is misprinted Munataz. We can notice but few of the mistakes which cannot be charged to printers. Parsees are said to lay their dead on the *top* of the Tower of Silence (p. 155). Its shape is that of a wash-tub, and so it has no top, and the dead are laid on its floor. The Colosseum is said to cover nearly as much ground as the Great Pyramid (p. 222). Its actual area is less than half as great. It is said of Trichinopoly, "the sojourner may spend a night at railroad refreshment-rooms, but the next day he must move on. It is not permitted to him to remain longer" (p. 109). But the present writer lodged two successive nights at the station rooms next to those in Trichinopoly just before the date of Mr. Thompson's tour, and was welcome. Only one other blunder can be noticed, and that more surprising than any other, in a writer who from first to last makes railroad matters a specialty. We read (p. 108), "The South In-

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dian railway is fenced for its whole distance with a hedge of cactus." Can Mr. Thompson have mistaken the century-plant for cactus? It is of the century-plant, and of little else, that that hedge, and most others on railroads and off them in India are formed. Gaps in the hedge (and usually only gaps) are filled with cactus. Who that has seen them can forget the interminable files of flower-stalks rising like masts or contorted like trunks of elephants, because truncated in order that the interlocking leaves may spread sturdy as rails?

Inigo Jones and Wren; or, The Rise and Fall of Modern Architecture in England. By W. J. Loftie. Macmillan. 1893.

Mr. Loftie has made an entertaining book out of Inigo Jones and Wren. It is essentially a plea for return to what is commonly called Italian architecture, but what he rechristens Palladian. His plea is seasoned by truculent and persistent scoring of modern English Gothic and all the architects who have practised it, and by no indulgent treatment of those who have followed them with "Queen Anne." His quarrel with them is that they have no care or sense for proportion, and are lost in detail. He finds not one modern Gothic building worthy of praise, nor one architect of the style to whom he allows merit, unless it be Barry, who practised it against his will, and with less success than others.

"Ignorance of the fundamental rules of proportion, as they were understood by Inigo Jones and Wren," says Mr. Loftie, "is the great fault of the modern architect. His Gothic training has turned his attention to detail only. He thinks beautiful or well-imitated parts must produce a beautiful whole. He flounders about among small features, and is surprised to find that the wildest combination will not result in picturesqueness, just as pressing down the whole keyboard of the piano will not give harmony. Until proportion is again acknowledged, and sought for as the most needful thing in architecture, and as something which may be reduced to mathematical rules like those which govern the sister art of music, we may have buildings, but we cannot have architecture."

He writes, he tells us, not for architects, but for their employers, to whom he looks to constrain them to better things; and he expects that architects will accuse him of flippancy and ignorance. His ignorance, he says, is his own concern; yet when a writer comes forward, uncalled, to instruct the public, his ignorance becomes the concern of the public. We will not call him ignorant, but it appears that there are things which he does not know, and others, probably, which he does not consider.

Doubtless, no one element is more indispensable to good architecture than proportion. But architecture is not so simple a thing as to depend on one element alone. Proportion is essential to architecture for the sake of harmony, which—call it by what name you will, unity, ensemble, breadth, or what not—is the ever underlying excellence of every work of art as art. Other elements than proportion enter into it, of which the chief is, architecturally, that undefined but perfectly recognized thing which we call style. The English Gothicists failed first of all in style—in the beginning because they did not understand the style they tried to work in; afterwards because they deformed it with an eclecticism that they had not skill to reduce to harmony. Their leaders, Scott and Waterhouse, for instance, introduced many forms foreign to English Gothic, which they never succeeded in making at home. The most successful were those who, like Street and Sedding, held most closely to the forms they were born to. There is no knowing what they might have attained, but the architects tired of the style, and flung it away before they had mastered it.

There is truth in Mr. Loftie's complaint that the Gothicists failed in proportion, but he neglects to consider what proportion is. Proportion is as present and as essential in little things as in great, in detail as in mass, in a capital as in a façade. But men are so made that some have a keen sense of it in small things and cannot apply it to great, while others are alive to it in masses but incapable or impatient of it in detail. Scott, for instance, whom Mr. Loftie vilipends with gusto, had a very nice sense for proportion in detail, but was curiously helpless in his grasp of great masses; and here he justifies Mr. Loftie's criticism. But the thing which it is hard for an Englishman to discover is that this defect is characteristically English—that it belongs not to the style of architecture, but to the race. It is their native tendency to do things piecemeal, to look at details rather than wholes; and the foreigner can see that this limitation belongs to their polity, their literature, and their art. It is offset and neutralized in their polity by practical sagacity, sobriety, and administrative force, but it infects all their art, which for this reason lacks the large qualities of form. Mr. Loftie's readers may discover that it affects their criticism also. Doubtless the Gothic style, by the fulness and variety of its detail, offers temptation to this tendency of the English, but it also offers scope for their inventiveness, their vivacity, and their picturesqueness. Here history is our witness. An outside observer can hardly fail to see that the English have succeeded according to the freedom of the style in which they have worked; that their Gothic work has on the whole been superior to their classic. The Englishman, in fact, is very sensitive to restraint, and stiffens under it. In a dress suit and under a stovepipe hat he is a much more rigid person than a Frenchman or an Italian, as much as he is freer and easier in the saddle. The others have worn the restraints of the classic styles with freedom, have worked spontaneously and gracefully under them; the Englishman seems cramped and benumbed by them: his work loses its charm, becomes bald, jejune, and stiff. It is safe to say that, except perhaps in America and the Low Countries, and leaving out the work of two or three exceptional men, the architecture of no civilized country is duller, less interesting, and less beautiful than the work of English architects in the classic vein, from Elizabeth's day to ours.

In truth, the battle of the styles is as idle and futile as a mediæval tourney to decide between the charms of blonde and brunette. One style may better than another suit a particular temperament, but no change of style will turn bad architects into good ones. Moreover, any system of mathematical proportions is as inert a nostrum for the cure of bad design as moral excellence or constructional frankness. Accurate measurement will, of course, procure accurate repetition, and arithmetical ratios will furnish a few simple forms that every one may use in every style; but the subtleties of fine proportion, although they may be registered by arithmetic, are not to be acquired by it any more than color. They depend on an educated sensibility, which is reached by no royal road.

We have said that Mr. Loftie's book is entertaining; it is more. Being the work of a clever and practised writer, it is well done, and it contains much historical information of value. But its point of view is too one-sided and its visual angle too narrow to make its criticism safe.

The British Seas. Picturesque Notes. By W. Clark Russell and Other Writers. With many illustrations. Macmillan. 1893.

In early days, when England's claim of jurisdiction and special sovereignty was wide-reaching, the "British or Four Seas" began where the sixty-third parallel touched the coast of Norway at a point near Christiansand, then, stretching southward along the western coast of Europe to Cape Finisterre, extended west in the latitude of that cape to the twenty-third meridian, and thence northward along this meridian to the sixty-third parallel again. But in the now current acceptation of the term the British Seas are much more contracted, and the area covered by the descriptions of the authors of the interesting volume before us is smaller still, being confined to the coast waters of the most important island in the world, viz., that containing the former kingdoms of England and Scotland and the principality of Wales.

The conditions past and present of the British Isles have been such as to create a maritime people. The country is no longer capable of sustaining its population, and a large proportion of the food supply is sea-borne; the native material for shipbuilding is abundant; the prevalence of stormy weather and the dangers of the coasts and currents exact of the mariner both skill and endurance; his safety and commercial enterprise are provided for by harbors which offer shelter for vessels of all kinds and at all times. Add to these conditions a great producing capacity beyond the country's own needs, from raw materials in part brought by sea. The waters, coasts, and harbors of Great Britain are, then, naturally rich in matters of interest; and, with their bold and rugged scenery, peculiar coastwise population, fisheries and multifarious sea craft, furnish many opportunities for the picturesque, which have been drawn upon largely by the writers and artists of this book.

Of the writers, Clark Russell easily leads the rest, both in graphic ability, in sustained interest, and in realism. Six of the eleven chapters of the book are from his pen, the first two chapters treating of the Downs. The Downs, properly so called, is the great roadstead between the famous Goodwin sands and the main land, south of the Thames entrance, at and about Deal; but the name is sometimes employed to cover all the water area between the North and South Forelands. This anchorage has been used from the very earliest times. Russell well says of it:

"Here were adventured most of the attacks of the foreign foe against the country; up yonder bight, called Pegwell Bay, floated Saint Augustine to as high as Ebb's fleet; a little further along, Julius Cæsar is supposed to have landed. Enough yet remains of old Sandown Castle to bring Col. Hutchinson to the memory, and to fire the imagination with thoughts of deeds done here while it was yet such another fortress as the grim-looking castle of Deal, and the one beyond it at Walmer, where Nelson left a card upon Billy Pitt on finding him in bed, and where the old Iron Duke fetched his last breath. The history of these waters is a panorama of splendor, a gorgeous arras into which is woven very much indeed of what has gone to the making of Britannia. Just past the Goodwin Sands yonder, the ships of the great Armada were chased by those lions of the deep, Frobisher and Fenton and Drake and the others of them. Abreast of that cold height of South Foreland, Blake curled his

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whiskers and let fly a throttled and sulphurous intimation to Tromp to lower his flag; in other words, to pull off his hat to Britannia's sea-sovereignty."

After describing the towns within the Forelands—Ramsgate, Broadstairs, Sandwich, and "cold and windy" Deal—the writer takes us northwards to the estuary of the Thames, and up the river to the bridges. This he does briefly, and then, returning to the sea, gives a running description of the coast through the Straits and down the Channel by Dover and Folkestone, Lydd and Hastings, Eastbourne and Brighton, all well known to us as seaside places, and familiar as household words to English ears. Coming to the Isle of Wight, historic waters are again entered in those of Spithead and the Solent, with their tributary waters and harbors of Portsmouth, Cowes, and Southampton. Those who have seen regatta week at Cowes know what a spectacle it is when the "butterflies of the deep" congregate from the Continent and even from across the Atlantic. But Spithead and Portsmouth near by have weightier associations. Here is England's greatest naval port and dockyard, established first in the days of King John. Here kings came to be wedded to queens from beyond the sea; here Admiral Byng was shot, "pour encourager les autres"; here the *Royal George* capsized; here Nelson hoisted his flag upon the *Victory* for the last time. These waters, above all others of England, are linked with its naval history and with its great sea heroes, Anson, Hawke, Rodney, Howe, St. Vincent, and Nelson. Here, also, have been gathered in modern times the greatest and most powerful fleets the world has ever seen under a single flag. From here we are carried on to Bournemouth, called the best wintering-place on the coast, to Torquay, "a crowd of villages on hilly ground exquisitely vivid with perennial growth," to Plymouth, another great naval port, to Falmouth, with its mild climate and Quaker element, to Penzance, with its quaintness and beauty, and then, rounding Land's End, to Bristol Channel, and finally to the docks of Cardiff on the Welsh coast.

We now fall into the hands of a more prosaic writer, who continues on, through St. George's Channel, the Straits of Menai, and finally to Liverpool and the coast of Scotland. On the west coast of Scotland we follow both the inner and outer coast lines, more barren and more rugged than those we have passed. We cruise among the famous islands off the Highland Coast, the scenes of Black's novels, the home of the Princess of Thule. The coast-line becomes more rocky and wild until, reaching the extreme end of Scotland, we round Cape Wrath with its massive rocks looking out into the Northern seas. Turning then southward along the east coast of Scotland, with its fishing-villages and fisher-folk, we reach the busy waters of the Firth of Forth, where again the fertility of the soil allows the ploughers of the sea to meet the ploughers of the land, and the ship to change her tack close to where the plough turns at the end of the furrow. Coming again to England, on the North Sea coast, Clark Russell once more takes the helm, and conducts us along this industrial east coast to Newcastle-on-Tyne, to Sunderland and Middlesbrough, until the old Whitby of whaling days is reached, then Scarborough, and at last the Thames, when the circuit is complete.

The illustrations of this volume are many and various in quality. Those of Colin Hunter are the best, while, of the others, those of Hook, Wells, and Barlow Moore seem to suffer least in the reproduction. We can heartily commend this work as one of general interest, having an especial value for those who sail in the British Seas described or spend any time in the seaside places of England.

The Silva of North America. By Charles S. Sargent. Vol. V. Boston: Houghton, Mifflin & Co. 1893.

THE fifth volume of this important work completes the Polypetaleæ, and makes a beginning with the Gamopetaleæ, describing twenty trees of the former division and twenty-five of the latter. Eleven of the trees described are found east of the Alleghanies and north of Virginia, three belong to the Pacific coast, four are natives of the far southwest, and twenty-seven are peculiarly southern, mostly West Indian species which extend their range into Florida or along the Gulf coast, though two or three follow up the Mississippi valley into Illinois. The eleven northeastern trees are *Hamamelis Virginiana*, the witch-hazel; *Liquidambar Styraciflua*, the sweet-gum; *Aralia spinosa*, Hercules's club; *Cornus florida* and *C. paniculata*, two species of dogwood; *Nyssa sylvatica*, the tupelo; *Viburnum Lentago* and *V. prunifolium*, sheep-berry and black-haw; *Oxydendrum arboreum*, sour-wood or sorrel-tree; *Kalmia latifolia*, the mountain-laurel, and *Rhododendron maximum*, the great laurel or rose-bay.

Of these eleven the sweet-gum and the tupelo are the only trees which grow to a great size, both of them sometimes having trunks four or five feet in diameter, and both reaching the height of 100 feet, the sweet-gum alone sometimes far exceeding this stature. In New England the sweet-gum has not been found native outside of Fairfield County in Connecticut; it is not rare on Manhattan Island, and is very common on Staten Island, and from there southward to Florida and westward to Missouri and Texas, reappearing in southern Mexico and in Guatemala. A second species is found in Asia Minor, and a third in China. Other species existed in North America and in Europe during the Tertiary epoch, one of them even in Greenland. Our species forms usually an erect trunk, rising many feet to the first permanent branch, the leaves are almost regularly star-shaped, and turn to a brilliant crimson in autumn; the twigs bear commonly curious ridges of cork, so as to be fairly winged with them, and the fruits are gathered into a hard, round, burr-like body, an inch or more in diameter. This tree is a fine object in parks or on lawns, and deserves far more attention than it has yet received in New England. The tupelo, commonly called pepperidge in the Middle States, is native as far north as Maine. It has a higher polish on its leaves than any other Northern tree, and they turn to an even brighter scarlet than the leaves of the red maple. Mr. Emerson has described one tree of this species at Cohasset, and notes particularly that its "enormous horizontal branches push out as boldly seaward as in any other direction, though the northeast wind sweeps from the bay in this quarter with a violence which has bent almost every other tree towards the land."

Among the other Northern trees are three which have especial beauty when in flower, the flowering dogwood and the two so-called laurels, though neither of them has the slightest relationship to the laurel of southern Europe. The great white flowers of the dogwood shine on our northern hillsides in early spring, and are profusely gathered for home decoration at that season. Botanically they are almost an anomaly in vegetation, for the four large white involucral leaves of each apparent blossom are really the four winter bud-scales expanded and become petal-like. The same thing occurs in the low bunch-berry, and in the dogwood of the Pacific States (*Cornus Nuttallii*), well described in the present volume. It is also seen in two nearly related Asiatic trees. A variety with pinkish, or even red, involucre is now advertised by nurserymen. The mountain-laurel was named *Kalmia latifolia* by Linnæus in honor of his friend Peter Kalm, who travelled in North America from 1748 to 1751, and brought back to Europe the first knowledge of many of our native plants. In the Northern States it is only a very crooked shrub, which grows a few feet high on dry hillsides, but forms high and almost impenetrable thickets in the lowlands, as every one knows who has tried to carry a trout-rod through a laurel-swamp. The clusters of white or rosy blossoms are very showy in early summer, and are then gathered in great quantities, while the evergreen foliage is our chief reliance for decorating churches at Christmas. The peculiar adaptation of the flower to insect-aid in cross-fertilization is now very well known. The great laurel, or rose-bay, has its range from Nova Scotia to the mountains of Georgia. It was abundant thirty years ago in a swamp on the western side of the Hackensack Valley in New Jersey, and may, perhaps, still be found there. Some single plants formed hemispherical masses fifteen feet in diameter, and, when in full bloom, early in July, were unsurpassed in magnificence by any shrub known to the North American flora.

The strangest of the trees of the Arizona region is the *Cereus giganteus*, or candelabrum cactus, for which the native name of Suwarro or Saguero is here adopted, both these words being apparently Spanish corruptions of the names of other trees. The trunk forms a grooved column thirty to fifty, or even sixty, feet high, and one or two feet thick, slightly tapering both ways from near the middle. The branches, but little slenderer than the trunk, come out horizontally, but presently curve upward, and rise to nearly the height of the trunk, parallel to it; so that the trees have much the appearance of colossal candelabra. Mr. Faxon's plate represents only the flowers, fruit, and spines; but a good portrait of a tree is seen in Engelmann's 'Cactaceæ of the Boundary.' The Madroña of California (*Arbutus Menziesii*) is a lofty tree with fine evergreen foliage. The author justly remarks that it "is the noblest of all its race; no other inhabitant of the North American forests with persistent leaves and petalous flowers equals it in size; and among our evergreen trees only the great magnolia of the Southern Atlantic States, the kalmia, and the rhododendron, produce more beautiful flowers."

The twenty-seven Southern trees include the mangrove and several kinds of gum-trees (*Nyssa*) which bear larger berries than our Northern tupelo: the berries of *Nyssa Ogeche* are the Ogeechee limes, which are used for a very delicious acid conserve by the housekeepers of southeastern Georgia. *Eugenia*, a myrtaceous genus, is represented by four species in Florida, mostly rather small trees with entire leaves, and red or black barely edible berries. *Chrysophyllum oliviforme* is a Florida tree for which no English name is given, though the West Indian name, wild star-apple, was ready to hand in Grisebach's Flora. Its chief beauty is in the leaves, which are three or four inches long, pointed oval in

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shape, smooth above, but beneath having a velvety covering which is described by various authors as "brilliant copper-colored," "ferruginous aurate," or "golden-tomentose." The handsome, dark-purple berries have a "juicy, sweet, mawkishly-flavored flesh," and are in this respect no better than many other tropical fruits.

The next volume of the 'Silva' will probably begin with the persimmon and the silver-bell tree, will include the several species of ash and the fringe-tree, the catalpas and our true laurel-like trees, such as the red-bay and the sassafras, and may possibly reach the elms and the buttonwood, all trees of general interest, and some of them of the greatest value in the arts or for ornamental purposes.

General Johnston. By Robert M. Hughes. (Great Commanders Series.) D. Appleton & Co. 12mo, pp. 353.

THIS memoir of Gen. Joseph E. Johnston, by his kinsman, is a very acceptable addition to the series of military biographies. It is pleasantly written, and its high appreciation of the great Confederate general does not prevent a candid treatment of the portions of his career which have been the subject of more or less controversy. His relations to Jefferson Davis became unfriendly soon after the first battle of Bull Run, when the Confederate President issued commissions as general to the five senior officers of the army with dates which put Johnston fourth on the list instead of first. Johnston thought this was in direct contravention of a statute passed by the Confederate Congress, and protested. Davis insisted, and the confirmation by the Senate seemed to put redress beyond the general's reach. The relations between the two men were never cordial afterwards, and Johnston felt the effect of the unfriendliness through his whole career. Controversy also arose between him and Beauregard with reference to the actual command at Bull Run; between him and Gustavus W. Smith in regard to the battle of Seven Pines in front of Richmond, and between him and Bragg concerning the Atlanta campaign. All of these disputes seem to have been the cause of deep and permanent feeling, and nearly every depreciatory estimate of Johnston has been traceable to the enmities thus created. The general judgment of the Southern people has coincided with that of intelligent people elsewhere in awarding to Johnston a place as one of the two greatest commanders whom the Confederate army developed. It is only by the results of actual and responsible leadership of great armies that the abilities of a general can be measured. Those who had not this opportunity may be thought by their intimates to have had quite as great talents, but this is mere opinion. The test of actual and continued supreme responsibility is the only one which history can estimate. No second in command can be admitted to the list, nor can the plea be heard that ill-fortune took from any commander the opportunity for a true exhibition of his powers. All such considerations belong to the "might-have-beens."

The controversial part of the biography naturally occupies a considerable space in Mr. Hughes's book; but his tone is so fair and his advocacy so good-tempered that the interest is rather increased than diminished. Certainly much light is thrown upon the springs of personal motive which may affect great affairs, even when the actors are fully persuaded that they are controlled only by highest patriotism. In every way, therefore, the biography will be found to be a valuable as well as an attractive book.

The author's treatment of the national commanders is entirely fair and respectful. Their abilities are recognized and their characteristics are intelligently analyzed. The bias towards the Confederate side is nowhere shown in any exaggerated or offensive form. The one question on which agreement between representatives of the contestants seems most difficult, is that of relative numbers of soldiers in the opposing armies. It is here that the most fair-minded writers find their prejudices running away with them, and we fear Mr. Hughes can hardly claim to be an exception. We have tried hard and on repeated occasions to bring out clearly the fact that the Northern and Southern soldiers use the words "effectives" and "effective force" with distinctly different meaning. In the statistical returns of the Confederate forces, officially made; there is a column of figures marked "effective," from which all commissioned officers and the non-commissioned staff are excluded. There is no such column and no such use of the word in the statistical returns of the national army. In the national return the total "present for duty" includes all officers and non-commissioned officers from the general downward. When such a writer as Gen. Sherman uses the phrase "effective strength" in reference to his army, he does so to distinguish the "present for duty" from the "aggregate present." The latter includes those present who are sick, or are doing some duty which takes them out of the ranks, like clerical work, etc. Yet Mr. Hughes gravely argues that because Gen. Sherman uses the phrase "effective strength," he is justified in assuming that it means the same as in the Confederate returns. If he had examined the original returns in the Archives Office at Washington, or asked for a copy of the blank on which they were made up, his mistake would have been evident. He would then have found the officers and non-commissioned officers stated in all totals, and a comparison of the figures would show that Sherman uses the phrase "effective strength" as meaning "officers and men actually present for duty."

Mr. Hughes notices very frankly "a notable article on the subject of Johnston's strength" by Maj. Dawes, in 'Battles and Leaders of the Civil War,' vol. iv., p. 281, and points out what he thinks are errors in it. First, as to artillery, he says that if Johnston's reserve of thirty-six pieces is counted, all that Sherman had "in all his departments" should also be counted. This at first seems plausible, but the plausibility disappears when we state the fact that Sherman had control of organized forces on the Mississippi and elsewhere, as well as in Georgia. These had their separate tasks and their distinct opponents. Johnston had only to meet the army in Georgia, and his reserve artillery was at the front with his infantry. Thomas at Nashville was under Sherman's command when Johnston for the last time confronted him in North Carolina. What would Mr. Hughes say if Thomas's forces were counted as part of the army which Johnston fought at Bentonville?

Second, Mr. Hughes says that Maj. Dawes states at 2,800 the strength of Mercer's brigade which came up from the Gulf to reinforce Johnston, but that the latter says it was 1,400. This is worthy of consideration, but a note appended to Johnston's return for April 30 shows that a single regiment of that brigade had 927 present. The regiments seem to have been in garrison on the Gulf and not to have been reduced by casualties. This makes it probable that Johnston meant only that 1,400 of that brigade arrived at the date he mentions.

Third. Mr. Hughes says that Major Dawes had included one brigade twice in Cantey's division. If he had compared the figures more closely, he would have found that the duplication was carefully avoided.

Lastly, he says Major Dawes puts at 5,000 the Georgia militia which Gov. Brown brought into the field; whereas Gen. Gustavus Smith, who commanded them, puts them at 2,000 prior to July 22, when Johnston turned the army over to Hood. Smith's report says that when they took the field they numbered "a little over 3,000 men." He then adds that somewhat later, but before reaching the Chattahoochee, Gov. Brown called out the "reserve" militia, which numbered "about" 2,000 "effective muskets." These reserves were not the original call, but additional, and when the whole were in Atlanta, Smith again says of them, "The greatest number of effective muskets in the trenches at any one time was about 5,000" (Official Records, vol. xxxviii., part 3, pp. 970, 971). About 5,000 "effective muskets" means about 6,000 officers and men. At Richmond, the militia and reserves with Johnston were estimated in June at 7,000 to 10,000 men (O. R., xxxviii., pt. 4, p. 805).

Detailed criticism of this kind should be heartily welcomed. In this instance it makes more clear the excellent work which Major Dawes did in the paper referred to—work which ought to be imitated in the statistics of every campaign of the war. The result shows that solid ground is fairly attainable, and that the period has come at last when historians must abandon the cry, formerly so often raised in a retreat, "We were fearfully outnumbered."

Things Chinese. By J. Dyer Ball. Charles Scribner's Sons.

FOR such a book as this we are very thankful, even though in title and plan it is a transparent imitation of Prof. Basil Hall Chamberlain's work entitled 'Things Japanese,' the first edition of which was issued in 1890. Indeed, so close are the resemblances at many points that a recognition of the fact at which we have glanced would have been highly appropriate in either preface or index to this volume on China. We do not find such a desired expression of courtesy, though we note quotations from Chamberlain of the source of which no hint is given.

Comparison is naturally provoked. The original projector of a handy cyclopædia of things far Oriental (and we trust that 'Things Corean' is soon to see the light) is a cosmopolitan scholar. An Englishman by birth and loyal to his country, language, and ideals, his facile mastery of many tongues and literatures, and familiarity with various countries and races, lend a gloss of style and a touch of sympathy not found in the author of 'Things Chinese' or in his book. The signal abilities of the typical English civil-service officer are no less manifest than his limitations, and the latter occasionally appear in these pages with almost ludicrous effect. For example, when writing of printing in China, he tells us of the "imperial order reproducing the classics in A.D. 952, thus anticipating Caxton's discovery in Europe by about five centuries." The idea of the Englishman's (who learned his noble trade from the Netherlanders) "discovering" printing, compels the suggestion that, possibly, Chinese conceit is contagious. The author's

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references to America also seem to show that those sections of the United States not bearing the name of England are sadly deficient in civilization. In his treatment of Chinese subjects, however, the author is candid, judicial-minded, and very far above the average immigrant from the British empire, whether "griffin" or veteran resident. His knowledge of the language and nature of the people fills him with a sympathy, and his volume generously illustrates British fair play, vastly beyond the ordinary.

It would be difficult to point out all the merits of this excellent work, but especially luminous and informing are the articles on the abacus, Buddhism, ancestral worship, dialects, education, food, Mohammedans, Mongols, secret societies, and the status of woman. Of course, it would be easy to point out omissions, yet it is wonderful that one small book has been made to contain so many things known to Mr. Ball. The style is clear, lively, and suggestive, as, for example, in the sentence closing the article on printing: "There is a softness and mellowness about the character (printed on blocks) which is wanting in the clear-cut metallic type"—a sentence which every lover of the richly toned Chinese books heartily appreciates. The foes, ever greater than thieves, or fire, or time, to the preservation of wood blocks, are insects, the white ant leading a great host. In addition to the articles treating of the selected themes, there is appended to each a list of the best books, and articles in periodicals. It is interesting to note that the American S. Wells Williams's book, 'The Middle Kingdom,' leads the long list of those recommended by the author. The essay on bibliography is one of the best in the book. A valuable index completes this interesting work of half a thousand pages. For the general reader, the busy man, the intending tourist who needs a guide through the labyrinth of literature on China, this handy work of reference is without a peer.

The Country School in New England. Text and illustrations by Clifton Johnson. D. Appleton & Co.

HE whose mind has no natural and kindly leaning towards the subject of the country school is an exceptional person indeed, and must be sadly destitute of country cousins, old-fashioned relatives, or a fondness for the early biography of worthies of our own land. The writer (and illustrator) of the volume before us starts out with the ancestral cradle of learning as his theme, and with the privilege of treating it at length, from the days of Webster's Speller, plummets, and samplers, to the pedagogically illuminated present. The text is honestly and soberly done, and carries conviction that facts have been duly authenticated, and that whatever is stated is worthy of implicit credence. But the harvest of quaint, picturesque, or instructive items fairly to be expected from the chapters on old-time school days is disappointingly scant, the observation throughout is commonplace and unpenetrative, while a long collection of definitions and compositions by school-children rather lamely and impotently concludes the whole. The illustrations, from photographs chiefly, are what one hardly cares to call amateurish, after the triumphs of the amateur operator and exhibitor. In the absence of artistic qualities they may please by the honest human nature in the faces of the boys and girls who stiffly or diffidently pose before the lens. On the whole, the reader's bill of complaint is more against the second than the first party to the book. Why the publishers should have thought the contents worthy of the dress of a holiday *édition de luxe* is matter for surprise. The gilt edges, full-page process plates, and unpleasantly shiny thick paper give an air of false merit to what might have better passed muster in more modest guise.

BOOKS OF THE WEEK.

Badenoch, L. N. Romance of the Insect World. Macmillan. $1.25.
Beard, W. H. Action in Art. Cassell. $2.
Blum, Hans. Das Deutsche Reich zur Zeit Bismarcks. Leipzig: Bibliographisches Institut; New York: Westermann. $7.50.
Bowring, L. R. Haidar Ali and Tipu Sultan. [Rulers of India.] Oxford: Clarendon Press; New York: Macmillan. 60 cents.
Bradlee, Rev. C. D. Sermons for the Church. Boston: G. H. Ellis. $1.25.
Cuthell, Edith E. Only a Guardroom Dog. Cassell. $1.25.
Ford, J. L. The Third Alarm: A Story of the New York Fire Department. Brentanos. $1.50.
Grosart, A. B. Thoughts that Breathe, from the Writings of Francis Bacon. Chicago: A. C. McClurg & Co. $1.25.
Hall, Gertrude. Allegretto. Illustrated. Boston: Roberts Bros. $1.50.
Huxley, Prof. T. H. Darwiniana. Appletons. $1.25.
Irving, Henry. The Drama. Tait, Sons & Co.
McKee, Oliver. U. S. "Snap Shots." Boston: L. Barta & Co.
Nicholson, Prof. J. S. A Treatise on Money, and Essays on Monetary Problems. 2d ed. London: A. & C. Black; New York: Macmillan. $2.50.
Pomona. Boston: Roberts Bros. $1.
Putnam, G. H. Authors and their Public in Ancient Times. Putnams. $1.50.
Roberts, W. Printers' Marks. London: George Bell & Sons: New York: Macmillan. $2.75.
Russell, W. C. The Emigrant Ship. Cassell. $1.
Smith, Goldwin. Specimens of Greek Tragedy. 2 vols. Macmillan. $2.50.
Smith, Mrs. May R. Sometime, and Other Poems. Randolph. $1.25.
Some Artists at the Fair. Scribners.
Songs of Adieu. Portland, Me.: T. B. Mosher. $1.
Southworth, Mrs. E. D. E. N. How He Won Her. M. J. Ivers & Co. 25 cents.
Stokes, Prof. Sir G. G. Natural Theology. [Gifford Lectures for 1893.] Macmillan. $1.50.
The Thoughts of the Emperor Marcus Aurelius Antoninus. Long's Translation. Boston: Ginn & Co. $1.30.
Uzanne, Octave. The Book-Hunter in Paris. Chicago: A. C. McClurg & Co. $5.
Young, Julia D. Thistle-Down Poems. Buffalo: Peter Paul & Bro.

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